

CURSILLOS IN CHRISTIANITY MOVEMENT

THREE DAY CURSILLO

Lay Rollos

January 31, 2020

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ROLLO: PRELIMINARY

A. SYNOPSIS: “PRELIMINARY” ROLLO

The Cursillos in Christianity are a means for the practical solution to all the problems of our personality. [personal state of being]. Its efficacy¹ is linked to God’s grace, to its technique and to the enthusiasm, dedication and spirit of charity (love) with which it is lived.

A-1) THE CURSILLOS IN CHRISTIANITY

Cursillo: An intense course.

Christianity: Authentic Christian Life, essential component of our tradition, of our culture and of our life.

Cursillo is a means: (We do not claim that it is the only one)

for the practical solution: (Purpose of the Cursillo)

Solution: Set of ideas - dogmatic truths

Practical: Proven efficacy. Grace and technique.

to all the problems: (Characteristic universality)

In man all problems are reduced to the fundamental problem of his authentic happiness.

of our personality: (Fully a person)

Our being, our life and our circumstances.

A Cursillo is not for those who do not have deep personality.

A-2) THEIR EFFICACY

demonstrated by experience.

It is linked to grace: (Primary essential element)

spiritual preparation

to the technique: (Secondary essential element)

organization - everything is foreseen

and the enthusiasm, dedication, and spirit of charity (love): (Dispositions)

cooperation that all the Cursillistas must contribute

with which it is lived:

a Cursillo must be lived; it must serve as a pattern of life, from the life of the world we must make a perennial Cursillo.

Practical indications in order to live it from the very beginning.

¹ Within the Lay Rollos, the words “efficacy” and “efficacious” are used in place of “effectiveness” or “effective”. Efficacy is “the **power** to produce an effect”. Efficacious is “**having the power** to produce a desired effect”. In Cursillo everything is based on the Grace of God in order to act with the **power** of God. Therefore, the translation of “eficaz” and “eficacia” are better translated as “efficacy” and “efficacious”.

B. CHARACTERISTIC NOTES

Curiosity and distrust are present in the environment due to its diverse make up.

The Rector must assume the direction of the weekend in a natural way, without imposing his authority.

B-1) SITUATION

The development of this topic, or "Preliminary Rollo", constitutes the official content of the Cursillo.

It follows immediately after the rooms have been assigned on arrival at the facility where the Cursillo will take place. It will usually begin around 8 pm and it should not last more than forty minutes. When it is finished each new Cursillista is given the *Pilgrim's Guide*.

B-2) ATMOSPHERE

The most prevalent thing to note in the environment at this time is without a doubt the curiosity or impatience to know what the Cursillo will be. In some this curiosity is linked to a certain distrust regarding the effectiveness of the Cursillo, or regarding the competence of the leaders to solve their problems which they would like to discuss in a spirit of controversy.

A total bewilderment exists in all regarding what Cursillo is and how it should be lived, or they may have a mistaken concept of Cursillo due to the lack of discernible elements or as a result of false preconceived ideas.

If the candidates are properly selected, the diversity present among them, when individually considered from a religious aspect goes from the honest Catholic to the practical or theoretical atheist, and in other aspects: from the rich to the poor person, from the worker to the middle class, and from the academic to the illiterate. The details of all this should be known ahead of time through studying of the individual's notes.

Already in these first moments of the Cursillo small groups may exist, either formed during the trip to the weekend location or before that may lead to a dangerous affinity between those who may have the intention of not integrating, or who may seek to take the lead as much as possible and even of disrupting the progress of the Cursillo.

B-3) OBJECTIVES

In the eyes of the Cursillistas, the *Preliminary Rollo* will have as its objective to provide an answer (and this is how it should be presented) to their understandable curiosity to know what the Cursillo will be. However, this is only a secondary objective and in practice this rollo will only encourage and increase this curiosity, since this rollo does not explain what a Cursillo is, something that is impossible as well as inappropriate.

The rollo has a primary objective, which should stay carefully obscured, and this is to take hold of the reins of the weekend from the very beginning, since it would not be possible to do so later without forcing the issue.

It also has the objective, of stating and affirming some unquestionable ideas and truths that constitute the basis and starting point for the whole path of the Cursillo which will be repeated throughout its duration.

It is also necessary to ridicule dangerous situations in a light-hearted manner along the way, in order to avoid deviations and foresee difficulties. For good progress to be made, the collaboration of the new cursillistas is requested and must be clearly specified to stimulate in them the desire to lend to this collaboration.

It should be stated, that if their souls are in darkness, they will not understand the truths of the Cursillo.

At the end they will be given some practical norms, so they know what is going on and how to live the beginning of the Cursillo.

B-4) TECHNIQUE

To achieve the previously mentioned objectives, it should have been made very clear that during this rollo everyone, both leaders and Cursillistas, must be present and pay attention to what is being said to make all aware of the seriousness and importance of all the activities of the Cursillo.

The Rector gives this rollo since he is responsible for the progress of the Cursillo weekend, and he should have the reins of the Cursillo in his hands. It would be a serious error of technique to pretend to impose authority with statements and interventions that are always has unfortunate results. Authority is not imposed; it is granted to those who deserve it. The recognition of the Rector's leadership and competence must emerge from his personality that will be revealed in all his gestures, in the manner in which he conducts himself. He must demonstrate a quiet self-confidence in front of the Cursillistas. To appear to have an inferiority complex may lead them to believe the Cursillo will be effortless. To demonstrate his command of the situation, he must remain calm.

Poking light-hearted fun at certain attitudes ahead of time – towards those who may be difficult – helps to avoid difficult situations.

It is necessary to warn them that in order to see clearly, we must clean the windows of our soul. Without mentioning the word confession, it should be made clear in a way that everyone understands, that in order to understand the Cursillo, it is necessary to clean the windows of our soul.

The specific point of view of any of the candidates should never be attacked nor ridiculed in public, just as they should not be told the weekend will be what it must be whether they agree or not. It serves no purpose and has the potential to create problems. They are more willing to provide their cooperation than to allow any type of imposition.

B-5) STYLE

This rollo needs to unfold in a natural progression, without any arrogance. If this is done the points will be made effectively. In addition, this naturalness must convey these ideas with confidence and express them clearly and concisely, avoiding ambiguous statements that can lead to confusion.

Remember, since this is the first of the rollos, the impression it makes is extremely important, since the rest of the weekend will be gauged by it.

This rollo should be given in a calm and friendly manner, using some light-hearted phrases that when combined with the grace, facilitates the acceptance of the truths presented.

C. OUTLINE: "PRELIMINARY" ROLLO

WHAT IS A CURSILLO IN CHRISTIANITY?

At this moment you must all be asking yourselves, "What is a Cursillo?"

It is not a mystery.

A Cursillo is life and as such it cannot be defined.

To know what a Cursillo is, it is necessary to live one. You will say the same thing yourselves at the end of the three days.

Cursillo: A short course of three full days.

An intense course taking full advantage of each one of the days.

In Christianity: This differentiates it from all other courses since everything in it will revolve around Christian life, a constituent element of our tradition, culture and life.

Objective: Total solution to all the problems of our life which comes down to the problem of our happiness. We will find authentic happiness.

CURSILLO, A PRACTICAL SOLUTION

It is not theories but **realities**.

Solution: a framework of ideas which are capable of solving something.

Practical: efficacy, possibility and means to bring them to completion.

We have come to be filled: our mind with ideas and our heart with fire to carry them out.

To be filled we must open up. Our mind and heart are either opened or closed from inside. Waiting too long can be equal to arriving late.

CONDITIONS

Do not make judgements in advance. (Like the disappointment when opening the first boxes of a machine which is received in several pieces.)

Forget your prejudices. They do not change anything. (Example: humidity)

Allow the good in oneself to bloom.

LIMITATIONS

The Cursillo is **not** for those who are:

- a) immature, they should be accompanied by their nanny
- b) smart alecks, (everything is a joke to them) superficial or bitter, as for them everything is negative.
- c) without personality, hard as stone, dull.

It is for those who have personality and, the more this is true the better.

EFFICACY OF THE CURSILLOS

Is demonstrated by:

- a) the number of Cursillos which have been held (since its beginning in 1944)
- b) the number of Cursillistas
- c) it is celebrated on five continents
- d) what you have been told
- e) what you have seen in other Cursillistas.

THIS EFFICACY DEPENDS

- a) **On the Grace of God:** Sacraments, prayers and sacrifices others have made and which they will continue to make for you during the Cursillo.
- b) **On organization:** everything is foreseen and orderly for the most efficiency.

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c) **On your cooperation**, what is asked of you:

Enthusiasm - The Cursillo is not a pipe dream. Hope-filled anticipation is necessary to undertake any thing.

Dedication - Attentiveness to the moment one is living; there is time for everything; to listen even though there may be truths you already know. (Anecdote: American Consulate). We will ring the bell when it is time for you to gather.

Spirit of Charity (Love) - We have come to make friends. That is why we assigned the beds and ask that you do not form cliques.

HOW THE CURSILLO IS LIVED

To live it with enthusiasm, dedication and a spirit of charity (love), not just to be in the Cursillo.

To live it as a pattern of life. Then, make our life in our world a perennial Cursillo.

PRACTICAL GUIDELINES

The first day is the most difficult.

- Afterwards we will go to the chapel where we will have two meditations; the best thing is to be attentive.
- In the chapel sit in the front rows.
- We will pray the Stations of the Cross (It cost Christ more)
- Tonight, we will be in silence [until breakfast tomorrow morning].
- There is a Reading during the break.
- After the break there is another Meditation.
- There are truths that are not understood if the window of the soul is dark.
- You may sit or kneel.
- Night Prayers and then rest; we will get up at 7:00 am.
- Please take care of the facilities (furniture, etc.)
- The *Pilgrim's Guide* is handed out. Ask to carry it with them which is why it is a small size.
- Emphasize they should keep cell phones turned off and leave them in the rooms to use only if it is absolutely necessary.

CONCLUSION

If you contribute your enthusiasm, dedication and spirit of charity (love), you will live something new.

On the third day you will say:

"Now we believe what you told us at the beginning not because you said it, but because we have experienced it for ourselves".

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D. DEVELOPMENT OF THE ROLLO:

D-1) INTRODUCTION

Let us begin the Cursillo.

We usually start all acts with the "Prayer to the Holy Spirit" so if you would like to join us, let us stand to pray...

Come, Holy Spirit, fill the hearts of your faithful and kindle in us the fire of Your love. Send forth Your Spirit and we shall be created... And You shall renew the face of the earth.

Let us pray:

O God, Who by the light of the Holy Spirit, instructs the hearts of the faithful, grant that by the same Holy Spirit, we may be truly wise and ever rejoice in His consolations, through Christ our Lord ... Amen.

D-2) WHAT IS A CURSILLO IN CHRISTIANITY?

Right now, all of you might be wondering what a Cursillo is. It is not a mystery.

A Cursillo is an experience and it would be impossible to try to define it now in a nutshell. If you have asked a Cursillista, what is Cursillo? They certainly answered that to know what a Cursillo is it is necessary to live it, and that is because it cannot be otherwise. You yourselves, on the third day, after having lived it will know what it is, but I do not know if you will be able to define what a Cursillo is.

Example: the taste of an orange. Try to explain to someone what an orange tastes like.

What I can tell you is that a Cursillo is a short but very intense course. Short because it only lasts three days. Intense, because it is three full days planned so as to intensely make the most of them.

Nowadays courses are taken by all kinds of people. Courses of all kinds are held such as: engineering symposiums, medical seminars, marketing conferences, photography courses, etc. The difference in this course from all others is that ours will be a Cursillo in Christianity, since it revolves around Christian life. So whatever concept of Christianity we have now, we cannot deny that it is one of the constituent elements of our tradition, our culture and our life.

In general terms, we could say a Cursillo in Christianity is a means for the total solution of all the problems in our life, which are reduced to the problem of our happiness. We all want to go through life self-confident. We are all interested in finding happiness that we may have searched for where it did not exist, until now.

In the Cursillo we will find true happiness; this intention must hold our attention.

D-3) CURSILLO, A PRACTICAL SOLUTION

A Cursillo is a means for the practical solution of all the problems of our personality. [personal state of being].

This is not theory but reality.

We are all tired of theories. Theoretical solutions are easy to make but they soon fail when they collide with reality, making us also fail. In the Cursillo we will find a solution, but a practical solution, that is efficacious and not theoretical. As a solution, the Cursillo is nothing but a set of ideas capable of solving something. As a practical solution it contains within it the possibility and the means to carry it out.

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We come, therefore, to fill our head with ideas and our heart with fire to realize those ideas. And to fill ourselves we must be open, otherwise the Cursillo will just slide off of us on the outside and we won't receive any benefit of its efficacy.

In this respect, it is helpful to remember and bear in mind that the heart and the head are opened and closed from the inside. And it depends solely and exclusively on each of us. Anything done from the outside is useless if we insist on remaining closed.

The sooner we join the rhythm of the Cursillo, opening our mind and our heart to what we are being told, the better we will live the Cursillo and the sooner we will discover the thread running through it and be able to benefit from it. Waiting too long could be equivalent to arriving too late.

Buy a fire extinguisher today, tomorrow it may be too late. That is why it is better today than tomorrow, or tomorrow rather than the day after to get into the rhythm of the Cursillo weekend.

D-4) CONDITIONS

The only condition we propose for you to make the Cursillo is not to pass judgment in advance since it is always difficult to have to go back to what was stated before.

To get here we have relied on others who have invited us to attend the Cursillo assuring us we would not regret it, we must continue to follow the norms given to us in order to insure efficacy.

Let us live the Cursillo first, we can tell of it later. To judge a Cursillo it is necessary to wait until the end, because it is quite possible that at first we will be unsettled and unable to see the end.

Anecdote: Thresher

The same thing can happen with the Cursillo that happened with a farmer, who inherited a large sum of money, and bought a threshing machine with it. The thresher was dismantled and sent to him in different boxes. He paid half of the amount to buy the machine, and the other half was due upon delivery of the thresher. When he opened the boxes and only found wheels, screws, shafts, pulleys, etc. whose purpose he was ignorant of, he thought he had been fooled out of his money and was about to register a complaint when he decided to wait for the arrival of the mechanic who would put the machine together and then give his opinion.

The Cursillo will arrive to us in parts. It would disappoint us if we wanted to judge it separately part by part. At first perhaps we will be unsettled, because we will not know why we are being told what we are told. But we need to wait until the end of the Cursillo to wait for it to be built and even sealed with a guarantee. It is then that we will be like the owner of that "thresher" and call our friends so they can admire the perfection and efficiency of this machine that was given to us in several shipments.

It is also necessary for us to rid ourselves of preconceived ideas. It is silly to think a Cursillo changes people. There may be some who right now are thinking, "They are not going to change me!" We do not change anyone, rather what happens is something like humidity with the dew that covers the roads at dawn and disappears as the sun gets brighter.

Similarly, the Cursillo makes the best we each have inside blossom and appear outside and it makes what is not so good disappear. But it does not change anyone.

After the Cursillo, each one of us will do what appears best to us and if we have good taste, we will always choose the best and get rid of what is not so good.

D-5) LIMITATIONS

Now a Cursillo, as with anything of any value, is not suitable for everyone, but only for those who can appreciate it.

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In the first place, the Cursillo is not suitable for the immature, for those who cannot be separated from their mother's side. For they cannot go to a Cursillo, if what they need is a nanny to accompany them all the time. Thank God, there is no one like this among us.

Secondly, the Cursillo is not suitable for the so-called smart aleck that takes everything as a joke or is bitter. They are always the party pooper of any endeavor: If there is going to be a trip, it will rain; if there is going to be a game, we will lose; if we do anything, it will go wrong. But thank God it seems there is no one like that at this Cursillo.

Nor is it suitable for people without personality, mass-produced, standard type people, who are all the same and just like the stones in a stream they have lost all their edges and have nothing to mark their personality.

The Cursillo is for those who have personality and the more marked the better. The Cursillo is for those who have a good "keel" on which a high mast can be sustained so that a powerful antenna can be installed on it to detect the waves. The more "keel" [stability] the better. The Cursillo is for all of us here. It is prepared with us in mind.

D-6) EFFICACY OF THE CURSILLOS

The effectiveness of the Cursillos is demonstrated by the number of Cursillos which have been held. This will be Cursillo Number _____.

The Cursillos that started in Mallorca, Spain, began in 1944 and now are held on five continents. Its effectiveness and importance are supported not only by the number of Cursillos but also by what Cursillistas have said about them.

Surely you know more than one Cursillista and through them you have come to realize that the Cursillos are really something worth the trouble. The attitude of these Cursillistas may have left you taken aback, not knowing what to think of the Cursillos and you are looking for an explanation. In the Cursillo you will discover the reason for all this.

D-7) WHAT DETERMINES THIS EFFICACY?

The efficacy of a Cursillo depends on three things: on the Grace of God, on the organization and on your cooperation.

THE GRACE OF GOD: The efficacy of a Cursillo depends first on the Grace of God, and how He has given it in the Sacraments, prayer and sacrifice. Hence these elements are necessary for a Cursillo. But do not panic, it is not up to you to provide these elements. Other people have done this for you and will do so for the duration of the Cursillo. People who, without having met you, will be praying and making sacrifices during these three days for the spiritual and apostolic success of this Cursillo. They pray that you will find what they once found in the Cursillo. **Never, surely you have never been so connected to so many other people as you will be during these three days.**

THE ORGANIZATION: As you can assume a Cursillo is not run by itself, it requires organization. Everything from selecting who will attend, given the limited number of places available, to gathering everyone here and having everything ready until the end of the Cursillo. In a Cursillo everything is orderly and planned for utmost efficiency and for us to learn to have fun. This is also an element you do not have to provide in order for the Cursillo to run smoothly.

FROM YOU: The success of the Cursillo will also depend on your cooperation. Here you are the ones who have the final word. This collaboration that is asked of you consists of three things: enthusiasm (hope), dedication and spirit of charity (love).

ENTHUSIASM (HOPE): The first thing that is asked of you is that you hope and dream. And, it is not because the Cursillo is a "pipe dream". For, whenever we set out to do anything, it is necessary that

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we do so with a certain degree of hope-filled anticipation, else we risk ruining everything. If we plan an excursion, a fishing trip, a day at the beach, a football game, or any such thing; but, from the very beginning we keep saying it will all be a disaster, it would be best not to start. It is essential that we add a few drops of enthusiasm to every action undertaken in the Cursillo; that way, it will be more effective and enjoyable, for it is not a daydream but a genuine reality.

DEDICATION: You are also asked to contribute your dedication, that is, your attention to the moment you are living.

In the Cursillo there will be time for everything: to laugh, to sing, to sleep, to talk, to walk, etc. There will even be time to make fools of ourselves since, as you know, the only ones who can be fools are those who are not. We have come for all these things and more, but not for only one of them. Anyone who has come only to sing has made a mistake, because to sing you do not need to go to a Cursillo; anyone who has come just to simply relax made a mistake, because it would have been better if they had gone on a vacation. We do not want what happened to a smart aleck to happen to any of you. They stood up on the third day when everyone was sharing with enthusiasm how well the Cursillo had been – just as will happen here – and he said he had a better time on a previous trip taken to Niagara Falls.

We have come to do many things, not just one, but we need to do these things at their proper time: sing when it's time to do so, sleep when it's time, eat when it's time, pray when it comes time for praying, even if you have not prayed much, but we will pray well. Listen when it's time to do so (we call the talks that we will give – “rollos” and this is to remove the image that might come to mind of a lecture and to escape from the unbearable annoyance we relate to lessons).

During the rollos, therefore, it is best to pay attention. It is quite possible there will be things said that some already know; none the less it will be things worth remembering for the progress of the Cursillo.

We do not want what happened to a stranger to happen to you.

Anecdote: “*Where is the American Consulate?*”

A group of friends were going down the street and a stranger who did not seem to be from the city, approached them and asked, “Please could you tell me where the American Consulate is?” - One of the friends, in order to guide him, asked, “Do you know where Court Square is?” - And the man, thinking that he just wanted to tease him, replied curtly, “What do you think? How could I not know where Court Square is?” And he left with that.

The friend had mentioned Court Square in order to tell the visitor that two blocks beyond Court Square on the left, was where he could find the American Consulate.

Application:

In the Cursillo, especially at the beginning, it may well be that some things that are said or explained, you have known from long ago and your reaction might be to say: “I know this already” But wait, do not pass your verdict too soon. A little further on, to the left or to the right you might find what you have long been looking for, or perhaps what you did not know you were looking for, and surely... it is not the American Consulate!

To direct the various acts of the weekend, we will use this bell. It will be rung by the person who is supposed to, because only a smart aleck would think to ring it. It would be frustrating if whoever was in their room or walking about heard the bell and came promptly thinking it was time for a rollo only to find the “unfortunate spectacle” of the “smart aleck” with a smirk on his face, believing it is so funny to have rung the bell and being the only one laughing over his own foolish trick.

SPIRIT OF CHARITY (LOVE): We have come to the Cursillo, among other things, to become friends. Today we barely know each other, but you will see how on the last day genuine friendship will reign among us as if we knew each other all our life, in the same way that Cursillistas are always distinguished by the true friendship that is prevalent between them, and that surprises people so much.

For this reason, and without any intention of annoying anyone, the effort has been made to make the sleeping arrangements such that those who are friends or are from the same area are not in the same room.

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Also, during meals we will always seek a different seat and never sit together with those from the same area so as to not be like those at Church that seem to have bought their pew in the Church, or like schoolgirls who always go where their teacher goes. Nor should we form cliques or little huddles apart with the people from your area, since you already know each other and have told each other everything, and if not, you can tell each other after the Cursillo. It is now necessary that we engage in contact with all and the Cursillo should not end without us knowing everyone here by name including last name and the town they come from. You'll see the amazing friendship that will be prevalent among everyone, if we strive to bring forth this Spirit of Charity (Love).

This Spirit of Charity also carries with it not only that we know each other, but also that we do not annoy one another, nor bother one another. When a joke is in bad taste, it stops being a joke and becomes an annoying lack of the Spirit of Charity.

If you contribute three things that we ask of you: Enthusiasm, Dedication and Spirit of Charity (Love), the Cursillo will be for you what it has been for the Cursillistas who have gone before you, that is, the total solution for life because they found ideas here they liked and that filled their heart with the fire necessary to make them a reality.

D-8) HOW THE CURSILLO IS LIVED

In the first place, a Cursillo must be lived, it is not enough to be at it only providing your enthusiasm, dedication, and spirit of charity. The walls and seats of this place have been at many Cursillos, but they have not contributed to its effectiveness and vitality.

The Cursillo must be lived as a pattern of life. For all the acts of the Cursillo: whether of piety, study or action, there is only one comment we have to add on --"in this way". We will do this so in the future we will know exactly how our piety, our study and our action should be: "in this way, as it is in the Cursillo".

We need to make a perennial cursillo out of our life and our world. We need to involve others in this total solution for us that has been the Cursillo, so they also will find true HAPPINESS. Only in this way will we make the world what it really should be.

D-9) PRACTICAL GUIDELINES

Almost done, but I will say, in a few words, what we will do tonight:

- a) This night will be the most difficult, I want to warn you now. Perhaps this will be the night that you have to keep in mind what I have told you about: Do not make judgments in advance!
The Cursillo will gradually change its appearance, becoming more attractive and less boring, until it begins to interest you and then you will find you like it more and more, until we eventually start to regret that the Cursillo has to end.
But I repeat there is nothing pleasant about tonight's Cursillo, it will be a real annoyance. Commenting on this first night, a Cursillista once said: What a hassle!
- b) After this rollo is over, we will go to the chapel and a meditation will be given by one of the priests. In order not to be bored in the chapel, it is best to listen with eagerness, this way we will always find something that interests us. Whoever decides not to listen will most likely get bored.
- c) I recommend that whenever we are in the chapel, make the effort to sit up front in order that you can hear better.
- d) After the meditation, we will do the Stations of the Cross. The Stations of the Cross is something heavy and hard, but it cost Christ more to live them for real and with the cross; while we only have a simulation of the Passion of Christ.
- e) During this night, and only this night, we will keep silence so we can better grasp the truths that will be told.
- f) We will have a short break (restroom, smoking) and then another meditation in the chapel. As I have said we must try to grasp the truths. The truths are not understood if our soul is in darkness. Sometimes we strive to understand certain things without considering that our soul is not in the state needed to capture those truths.

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- g) In the chapel you may sit or kneel, whichever you prefer, because all that matters is that you be attentive. While we are in the chapel, we will mention the times for kneeling or sitting, but this applies only as a general rule, everyone can do whichever he wants.
What ultimately matters, is our soul, not so much being on our knees.
- h) After the second meditation tonight, we will say night prayers in the chapel and then we will go to rest.
- i) Tomorrow we will get up at 7:00 AM to make the most of the day.
If someone has a habit of getting up earlier, you can do so, but try not to disturb others, putting into practice the spirit of charity that we talked about.
To wake you up, someone will ring the bell. Then there will be half an hour for you to get ready.
The bell will be rung again at 7:25 AM for the first act of the day to be held in the chapel at 7:30 AM.
I recommend to you, although I probably do not need to, that you be very careful with everything that belongs to this Cursillo house that has been so generously provided for us so we can make the Cursillo. It is best to treat these things as one's own.
- j) For your convenience I will let you know that this facility is laid out as follows ... The rooms are located in The bathrooms are in ... The showers are etc.
- k) Now at the entrance to the chapel we will give you a copy of this booklet entitled "*Pilgrim's Guide*" which we will use throughout the Cursillo. Always keep it with you so that you have it on hand when you need it, and none of us has to keep the whole group waiting because we left it in the room and time is lost while we go get it. As you can see, at the end there are some blank pages whose use I will indicate at the right time. It is necessary that you do not write anything on them. As soon as you can, on the last page there is a space to write down your name, this way if anyone loses theirs, it can be returned.
- l) It is essential to disconnect from the world, so it is important to keep the phones turned off, leave them in the rooms and only check for calls that must be responded to. For three days you can go without "text messages", "WhatsApp", "tweets", etc. However, it is best not to use them at all unless there is something that you have pending that worries you so much that it will prevent you from being entirely in the Cursillo.

D-10) CONCLUSION

Nothing more. If you contribute your enthusiasm, dedication and Spirit of Charity (Love) you will live something that will have BEEN WORTH LIVING.

The third day you will say what a Cursillo is, and then I am sure, as in the other Cursillos, you will say, "Now we believe what you first told us, we believe for we have seen for ourselves that the Cursillo really is what you said."

PRELIMINARY: Mallorca, January 2020
[Time: Approximately 30-40 minutes]

ROLLO: IDEAL

A. SYNOPSIS: "IDEAL" ROLLO

The value of man lies in his rational nature and in the combination of ideas, aspirations and preferences that center his life, decides his will and drives him to make them become realities. This is what constitutes a man's ideal -- the indispensable base of the authentically human life whose dimensions determine the measure of his perfection.

The value of man:

Man is a superior created being; that is, he participates in and transcends animal life.

lies in his rational nature:

is gifted with intelligence, will and freedom to determine, to govern and to build his life.

and in the combination of:

- **ideas:** Convictions that prevail in life (normative element).
- **aspirations:** Tendencies toward achieving a specific objective. (Life-giving element).
- **and preferences:** Judgment and free choice of values (determinative element).

that center his life:

They are his main interest in life,

decide his will:

The force that moves him to decision (dynamic element).

and drive him:

The force that moves him into action (dynamic element).

to make them become realities:

Attainment of the most supreme goal of his thoughts, aspirations and preferences.

This is what constitutes a man's ideal:

The greatest height of man.

the indispensable base:

The need for an ideal.

of the authentically human life:

To be human is to live an ideal.

whose dimensions determine:

The extent to which the ideal will influence life.

the measure of his perfection.

The quality of the ideal.

B. CHARACTERISTIC NOTES:

The rollo should be based solely on indisputable human values that are concisely stated. Agreeable and convincing, and despite the confusion of the environment, the theme should awaken the interest of the Cursillistas and prepare them for a progressive incorporation into the Cursillo.

B-1) SITUATION

This rollo is the first rollo of the first day. It normally takes place after a short period of free time following breakfast. Before the start, the Rector invokes the Holy Spirit and then assigns table groups, lets everyone know which table group he is in, and explains the function of the groups, their purpose, what they have to do, etc. The person who is giving the rollo announces the title and then immediately begins the rollo. It should last **less** than 35 minutes. Once it is concluded and a "Prayer of Thanksgiving" is offered, the Cursillistas are given a Hobby Sheet.

B-2) ATMOSPHERE

This point in time is characterized by a lot of confusion on the part of the new Cursillistas which is a result of not knowing how the Cursillo will develop as well as various and conflicting impressions they may have encountered about what Cursillo itself is.

Splitting into table groups has added to the confusion, as has ending the period of silence with the light-hearted atmosphere at breakfast in the new atmosphere beginning to be formed. It is not surprising that boredom or frustration may abound among the new Cursillistas especially in those who are attending the Cursillo without having much interest in it.

B-3) OBJECTIVE

The Ideal rollo tries to lead the Cursillistas with the conviction that it is necessary to have an ideal – the biggest step in all of life – and the conviction that whoever does not have one, whatever it may be, would not be human, thus making this the foundation and the point of departure for the progress of the Cursillo. At the same time, the rollo awakens in the Cursillistas the curiosity of knowing their ideal and gets them thinking about it. With that in mind, it gives them the predisposition to listen to all the subsequent rollos.

Those who have been away from the practice of their religion may have found the meditations difficult. This Ideal rollo offers a bit of a break and helps them feel connected to the Cursillo, since everyone can accept what is being presented. By proposing a theory and some assertions regarding its truth that are acceptable for any and all the Cursillistas, it shows the Cursillo is for everyone. The entire rollo is presented within a non-religious framework and its objective is to catch their interest by starting with what is human and ending with what is divine in the following rollos.

While the entire rollo is positive and should be developed and presented in such a manner, in reality it often has a negative effect. Listeners may currently find themselves faced with the realization of the absurdity of a life without an ideal or one with very low ideals as they may have had up to this moment, thus causing them to feel empty or dissatisfied. This is the first step toward the desire for something better, but that, of course, should not even be said.

This rollo should be like a shot into the air that causes the Cursillistas to raise their heads and to look toward higher and higher goals.

B-4) TECHNIQUE

Keeping in mind the atmosphere and the predisposition against religion that may be present in many of the Cursillistas, it is necessary to center the rollo on a purely natural level, not trying to convince them of what is going to be said but presupposing that they are already in agreement with it. For this reason, the rollo should be truly secular.

There should not be any mention of grace, holiness, Church, Christ, God, spirituality, morality, heaven, sin, sacraments, etc. It should only mention those concepts that can be agreed on by all. We start with what is human in order to finish with what is divine. Here is an analogy that describes the best way to

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achieve the objectives of the rollo: the leader should be like someone who wants to sneak a bomb inside a castle. Masquerading as an innocent visitor that wanders through every one of the rooms until he arrives at the heart of the fortress where he stealthily places the bomb. The bomb in this case is the final phrase of the rollo **“What is your ideal?”** – that produces the effects of a true surprise and causes many false ideals to collapse. End the rollo abruptly, so as not to be caught in the rubble.

Without turning it into a philosophical discourse, we must present logical, essential statements with anecdotes or comparisons that make the statements easily understood and accepted.

B-5) STYLE

This rollo is not meant to sing the praises of the ‘ideal’; nor should it attempt to enthuse the Cursillistas, which is characteristic of subsequent rollos. The Rollista must lay out the ideas in a natural way, with conviction and confidence, to leave ideas that are clear and firmly planted; and bring to life the anecdotes to give amenity to its style, without opening doors to discussion. It is of the utmost importance the explanation be clear, as the impression given here will have repercussions on what is to follow.

C. OUTLINE: "IDEAL" ROLLO

INTRODUCTION

First box of the "Thresher". [anecdote in Preliminary rollo]

(Suggest through some anecdotes the superiority of human intelligence over animal instinct.)

Anecdotes:

1. *The Circus Dog*
2. *Hunting Monkeys*
3. *The Fable of the Lion and the Man*

The superiority of human intelligence over the instinct of animals. The intelligence of man surpasses the instinct and the brute force of animals.

MAN, THE SUPERIOR BEING OF CREATION

Historical fact. Human progress.

Man progresses. Animals are stationary.

Human progress shows the difference and the superiority of man over animals.

Man has a superior life that is more complete. The explanation of this superiority of man is found in that he is the only being of creation to be gifted with:

- Intellect (the capacity to think, to develop ideas)
- Will (the capacity to make up one's mind, to want)
- Freedom (to be able to do what he desires)

Conclusion: Man has been gifted with intellect, will, and freedom so that with them he can direct and order his actions towards an end (Ideal) so that human life is not an end in itself, but a means to arrive at the end.

WHAT IS AN IDEAL?

To govern (direct, go towards) and order (to put in order, to give sense to) actions in order to obtain something, presupposes a mental process (thinking, reflecting).

Ideas are what we think and reflect on:

Ordering ideas, giving them meaning according to our aspirations and preferences, is ordering our life according to the ideal, "central idea" or "goal" that gives meaning to life and the one towards which all our efforts will be directed.

DEFINITION OF THE IDEAL: "An Ideal is the collection of ideas, aspirations, and preferences that centers our life, decides our will, and is the driving force that turns our efforts into realities."

ANALYSIS OF THE DEFINITION

Two elements:

The static element: combination of ideas, aspirations, and preferences that centers our life

The dynamic element: the driving force that decides our will and turns our efforts into realities.

(Ex: Static is the body of a car; Dynamic is the motor of a car)

Static element:

- Combination of ideas: convictions that preside over life
- aspirations: tendencies, feelings, towards a determined purpose
- and preferences: judgement and free choice of values
- that centers our life: "mainmast"

Dynamic element:

- decides our will: the force that moves us into decision
- driving force: the force that moves us into action in order to make them realities; real objectives, not fantasies.

NEED FOR AN IDEAL IN LIFE

Human life does not exist without an ideal.

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Just as movement is evidenced by moving, the passing of a man's life gives evidence that an Ideal has always lived in him ever since he has had the ability to reason.

Ideal of a child:	toys, First Communion
Ideal of youth:	school, sports, grades
Ideal of young adult:	parties, love, girlfriend/boyfriend
Ideal of grown adult:	wealth, career, family, honor

The ideal not only lives within man but it is what informs, presides over, and drives his life.
Exceptions: There are none, because then he would not be a man, but a beast.

INFLUENCE OF THE IDEAL ON ONE'S LIFE

Elevates human actions to a more superior level than those of animals, since they give content and meaning not only to one's actions but to all of life (mainmast).

Gives meaning to work (airline mechanic)

Gives optimism ("you are everything to me")

Gives a higher purpose, above and beyond ordinary life

Gives direction to our actions, doing what we do by conviction, not by instinct. We know where we are going and why.

Man improves himself.

QUALITIES OF THE IDEAL

It should be a model, a prototype of perfection.

It should be the most perfect that man could imagine.

It should have height, high-mindedness, since it is the dimension of our personality. (shoe box)

It should be accessible, otherwise it would be a fantasy, a false utopia.

KINDS OF OBJECTIVES IN THE IDEAL

We could say there are as many different ideals as there are men and more.

"My ideal would be..."

"My ideal is..."

Personal	Riches	Prestige	
Family	Science	Peace	Art
Collective	Honor	Fame	Girlfriend/Boyfriend
Universal	Celebrity	Happiness	Parties

NECESSITY OF KNOWING OUR IDEAL

What is your Ideal? What is my Ideal?

Knowing your ideal does not matter to me, what is important is that each person has an ideal and knows what it is.

Practical way of knowing what it is: which direction does your free time and money head towards, that direction is your ideal. (Can be thought of as a "Kite" being blow in the direction of the wind.)

ROLLO: IDEAL

D. DEVELOPMENT OF THE ROLLO:**D-1) INTRODUCTION**

This rollo is entitled IDEAL. It is the first rollo of the Cursillo Weekend. During this rollo, we will discuss the first of the "Thresher" boxes of which we spoke about yesterday. [in Preliminary rollo]

D-2) ANECDOTES

- a. *Among the many performances one might see at a circus, there were clowns, beasts and trained animals. One particular performance involved a whole series of amazing and interesting feats performed by a very intelligent dog.*

First, the trainer would spread several pieces of paper on the ground, each with a different number, and then he would say, "Bubba, write the number 53,427." The dog would pick up the slips of paper in his mouth with the numbers 5, 3, 4, 2 and 7, and then he would bark twice. Everyone would be amazed exclaiming how smart the dog was. The trainer would then point to a ladder, and say, "Bubba, go up to the eighth rung." The dog would climb up and stop on the eighth rung. Everyone would applaud and comment on Bubba's intelligence. It really made one think this dog had real intelligence, because his performance was quite extraordinary.

In thinking about whether the dog truly had intelligence, another story of an animal comes to mind – that of a lion and a man.

- b. *They say in the beginning of the world when only animals existed, the lion, the strongest of all animals, had become the king of the jungle. He was the Sovereign of all the animals, complete with his own court, because he had the sharpest teeth of all the animals, as well as the strongest muscles and most agile leap.*

One day one of his courtiers, a very old and experienced animal, timidly approached the lion and said: "I've heard it said a new animal has appeared called Man who says he is the king of all."

"Hold on!" exclaimed the raging lion. "I am the king, and that animal can only be king when he has conquered me."

From that moment, the lion began to inquire around what this new animal called Man was like, but nobody was able to give explanations. So, he decided to go in search of Man himself to see which of the two was stronger.

Walking day after day, he asked each animal he encountered if it had seen an animal called Man. One day after a long day of searching, the lion happened upon a strange animal.

Unbeknownst to the lion, the strange creature was a man. The lion asked the man if by chance he had seen an animal called Man, who was going around saying he was the king of creation. The lion told him he wanted to measure his strength against Man.

Pretending, the man said he also had an interest in knowing who this Man was, that he was also looking for him, and that if the lion wanted, they could undertake the search together. Since it was already late, the man asked the lion to stay that night for dinner and to sleep at his home, so together they could undertake the search for Man the next day. The lion agreed, as he did not see anything wrong with the idea.

The Man opened the door to what he called his "house", but which was actually a cage. He stepped aside to let the lion enter. Once the lion entered, the man quickly closed the door from the outside and said, "Hey friend, I am the man."

In this story man's intelligence overcame the strength of the lion.

- c. *The third anecdote involves a curious procedure for hunting monkeys. You begin by simply putting a handful of peanuts in a jar with a narrow neck. Since monkeys are very greedy, they put their hand into the jar and grab a handful. Then, because the monkey has closed its fist to hold onto the peanuts and because the neck of the jar is so narrow, the monkey cannot get its hand out of the jar. In its greed the monkey would not even think that by letting go of the peanuts, it could take its hand back out of the jar. So, the monkey remains a prisoner of the jar until the hunter arrives and catches it.*

The intelligence of man has always overcome the instinct and the brute force of animals.

D-3) MAN: THE SUPERIOR BEING OF CREATION

It is undeniable that man has progressed extraordinarily over time. At first, he lived in caves and moved from one place to another on foot. Today, by contrast, he builds and can live in skyscrapers, gets around in cars and trains and can even fly at supersonic speeds. Animals, however, have not progressed in the least: donkeys still bray and flies still bother us, in the same way they brayed and bothered us in the time of the caveman.

Human progress clearly demonstrates there is a huge difference between man and animals, and that Man's superiority does not allow for any meaningful comparison between man and the most perfect of animals.

D-4) REASON FOR THIS SUPERIORITY

In reality man is an animal, but he is a rational animal. Man is superior to other animals because the life he lives transcends normal animal life. The animal lives the life of an animal and is guided by instinct. Man, however, lives a more superior life as he lives a rational life and is guided by ideas.

Man lives in two worlds:

- That of matter, which is the same for man as it is for animals. Like animals, man is subject to the same physical laws.
- That of intelligence, which is different from and far superior to the world of matter. Man's world of ideas is governed by laws that can have no application to animals.

Tell an animal that a money order expires in 30 days. Even though the animal will hear your words, it will have no clue what they mean. In contrast, tell a merchant that a money order expires in 30 days and this creates a sense of urgency to cash the money order before it expires.

Man's life is simply superior and more complete.

D-5) EXPLANATION OF THIS SUPERIORITY

The reason for this superiority of man over animals is that man is the only being endowed with INTELLIGENCE, WILL AND FREEDOM.

- INTELLIGENCE. It is essentially the ability to think, to develop ideas, to know the "why" of things.

If a dog could speak and we asked: "Why do you eat?", would it answer: "Because I am hungry." A dog is not capable of speaking. In fact, it would not even know an answer was expected.

Man, on the other hand, because he has intelligence, not only knows how to answer the question, but he also has the capacity to know the intimate reasons for things and facts.

- WILL. Man also has a WILL. That is, he has the ability to make a determination according to the ideas he developed and in addition he has the capacity to want to implement those ideas. This is why man does not make a move based on instinct alone, but rather, he moves because he wants to.

The animal cannot think for itself; rather what it does is predetermined by its natural instincts.

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Men in the face of identical circumstances may have different reactions one from another. Animals on the other hand would always have the same reactions as other animals based on instinct. Man is able to love even what he does not like. The animal cannot make this determination.

- **FREEDOM:** Finally, man is endowed with FREEDOM. By definition, freedom is the power to do what we want without restraint.

Man is free, so he can build his life according to his liking -- one may choose to be a doctor, another may choose to be a lawyer, and yet another may choose to be a murderer.

Man is born with a question, "What will I be?" And he alone has the power to determine its meaning in his life. When an animal is born, it will do the same things all others of its kind will do: if it is a donkey, it will bray and if it is a fly, it will bother.

D-6) CONCLUSION

This undeniable superiority of men over animals in terms of intelligence, will, and freedom leads us to the conclusion that man must have been endowed with these traits in order to govern his actions toward a specific purpose - the ideal - since human life is but a means to an end.

D-7) WHAT IS AN IDEAL?

All of us who work to achieve a specific end will naturally try to order things in such a way that we might achieve the desired result.

When we speak of "ordering things", we are really talking about directing our actions toward or sorting them in such a way that the order will give them meaning. When we order our actions for the purpose of something, that is when we are planning how we should proceed to accomplish a desired end result, this presupposes a mental process. It presupposes and requires thought or reasoning. What we think and reason over, are ideas.

Ordering these ideas (that is, prioritizing them) and giving them meaning in our lives according to our particular aspirations and preferences is what we call sorting life based on an ideal. In other words, a "main idea" gives meaning to our life and gives direction to our efforts.

So, we could define the ideal as follows:

Definition of Ideal:

"Ideal is the set of ideas, aspirations and preferences that centers our life, determines our will and drives the effort to make them into realities"

D-8) ANALYSIS OF THE DEFINITION

When we analyze this definition, we see there are two distinct elements: a static element and a dynamic element.

The STATIC element is what forms the basis and foundation, or the reason for, the ideal. The static element of the definition is included in the first part where we say an ideal is the "Set of ideas, aspirations and preferences that center our life".

The DYNAMIC element is that which gives life, or that which moves us and drives us toward achieving the ideal. The dynamic element of the definition of ideal is expressed in the second part where we say the set of ideas, aspirations, and preferences also "determine our will and drives the effort to make them into realities".

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These two elements – the static and the dynamic – together make up the body and soul of the ideal. Consider how a car operates. A car needs both a chassis and an engine. The chassis represents the static element of the car and is made up of a number of parts such as wheels, brakes, steering mechanism, etc. Each part has its own purpose, but even if all the necessary parts were there, the car would still be of no use without an engine to put the car in motion, which represents the dynamic element.

The ideal is more than just an idea. It is an idea that causes us to react... it drives us to take action, so it will become a reality. Without the drive to achieve the ideal, the ideal itself would be nothing more than a fantasy or an illusion, because at the first difficulty we would feel like we had failed.

That is what happened to Thomas of Tajan who had fantasized about inventing a better way to hunt lions. Tajan was a French village where the people had an extraordinary love of hunting. Thomas had created an interesting concept of how to hunt lions better and after many years of saving managed to raise the amount needed to go to Africa and try it out.

The invention consisted of a curious combination of mirrors that disfigured the natural size of things. When the first lion happened along, the combination of mirrors caused the lion to see Thomas as a giant, while it saw itself to be the size of a small cat. In the face of what the lion perceived to be a very large hunter when compared to its very small size, the beast felt inferior in power to the man. Because of this, Thomas was able to take advantage of the lion's perceived lack of superiority and he authoritatively gestured for the lion to enter a cage that had been prepared to capture the beast. Because of the perceived size differential, the lion obediently complied with Thomas' demand.

Enthused with the success of his invention, Thomas tried to repeat the operation with a second lion. However, at the very moment the second lion was approaching, a mischievous monkey in a nearby tree heaved a coconut with great force into Thomas' invention. Unbeknownst to Thomas, the coconut heaved by the monkey caused the mirror that reflected his appearance to the lion to return Thomas to his natural size. Thus, this second lion was not at all threatened by Thomas' size and Thomas was immediately eaten by the lion.

Some say one can also live on illusions, but if all we have are illusions, then the smallest setback can bring our world crumbling down, because man cannot live by chance.

D-9) EXPLANATION OF THE DEFINITION

Static element.

We say the ideal is the "**set of ideas**" or the set of convictions that govern our life. We have already said the ideal cannot be a fantasy. To go through life, we need a set of ideas that give meaning to our life and to the achievements toward which our efforts are directed.

The ideal is also formed by our "**aspirations**"; that is, the innate or developed tendencies that incline us toward something. Aspirations would include feelings that give life and ardor to our ideas and convictions.

We also speak of our "**preferences**", since we can judge and choose at will what we want from a wide range of possibilities. Just like one may prefer to be a doctor or lawyer, and there are even those who prefer to be nothing.

All these – ideas, aspirations and preferences – "**center our life.**" Our life is always moving around the ideas, aspirations and preferences which act to center all our activities. It is true there may be some who have chosen such crazy ideals that there is only chaos rather than a true center, but for now we will not discuss this. The ideal each of us has is like a "mainmast" in our life from which all the sails of our hopes hang.

Dynamic element.

They "**decide our will.**" The ideal is not just something we hope for; rather, it has the power to set our will in motion and cause us to make decisions when necessary that will lead to achieving our ideal.

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Further, when we say the ideal "**drives the effort**," we mean the ideal not only decides our will, but it also makes us use all our strength and abilities to move us into action to achieve it.

Finally, in saying our effort "**makes them into realities**," we mean our life cannot be a fantasy, but rather it must rely on concrete and feasible realities. Otherwise, we could only expect disappointments. There is a saying that "He who sows fantasies, reaps disappointments."

D-10) NEED FOR AN IDEAL IN LIFE

If in fact, the ideal is what distinguishes men from animals, then it is clear man cannot be without an ideal. Without an ideal man's life is not much different than that of animals, he becomes a fool or something similar.

This is what our own experience tells us. Just as movement is shown by moving, the course of a man's life shows us his ideal always lives in him from the time he has the use of reason.

For example, when man is a child, his ideal may be games or toys or receiving gifts.

As he grows older, his ideal also changes: His ideal may now be sports or school grades, etc.

When he becomes an adolescent, he will usually have the ideal of having a good time or having a girlfriend or getting a job to earn money for college, etc.

As an adult, his ideal may include plans for a family, profession, money, or honor, etc.

The ideal is not only an integral part of who the man is, but it also informs and drives his entire life, giving him at every moment the set of ideas, aspirations and preferences that center his life under the given circumstances.

Are there exceptions? No, there are not. As we said before, a man without an ideal would not truly be a man at all, but rather he would be an animal.

D-11) INFLUENCE OF THE IDEAL IN LIFE

It is not difficult to understand that the ideal gives TRANSCENDENCE to our lives.

- **The ideal raises the actions of our life to a level that is superior to that of animals, since an ideal gives content and meaning not only to the actions, but to all of life.**

The animal lives, but it does not even know that it lives or what it lives for.

Thanks to the ideal that informs and governs man's actions, these actions have substance and meaning that place man at a level incomparably superior to that of animals.

The ideal in our life acts as the "mast of a boat" capable of holding all the connecting ropes and all the sails of our life together. The higher the mast is, as we go about securing it to the human keel of our lives, the greater the height our life will have.

A life without an ideal is not worth living.

- **The ideal also gives our life a transcendent purpose.** That is, it keeps our life from being like that of the animals -- an end in itself. Instead, our life becomes a **means** to an end -- it has a purpose that is outside and beyond and above life itself. Man is willing to give his life for his ideal because the ideal is worth more than life.
- **The ideal gives enthusiasm to our work.** Consider a bricklayer who might shamefully work the eight hours of his shift putting forth the least possible effort. Yet this same bricklayer is then capable of working with great enthusiasm once his shift is over without counting the cost for the sake of building a little house for himself on a lot on the outskirts of the city that he inherited from his grandfather. It is this man's ideal that gives enthusiasm to what he does and makes it so he does not find the work so heavy.

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- **The ideal gives optimism to our living, helping us overcome all difficulties.** We've heard the saying, "For you ... anything." When life is influenced by the optimism that emerges from enthusiasm, that enthusiasm makes us strive to overcome and succeed with joy just to achieve the ideal. "For you ... anything".
- Finally, **the ideal gives direction to our actions.** We need the direction of an ideal, so we do not act instinctively like animals but rather out of conviction. Conviction is knowing where we go, what we do and why we do it.

Everyone should have a purpose, but only man is capable of knowing what this purpose is. Man's purpose is nothing more than his ideal which gives substance and meaning to his life, and gives his work a higher quality, because it has a specific purpose and is not simply pointless effort.

In order to achieve the ideal, man is capable of improving himself every day. In fact, in striving to attain his ideal, he is able to reach heights he would not have otherwise reached had he not had an ideal for which he was striving. This was and is the reason that both humanity and individual persons have been able to make true progress.

The following is a short story to illustrate this point.

A young man worked as the town blacksmith. His only task was to work the bellows of the forge and his aspirations had never risen above this common work. When he became old enough to serve in the military, he was sent to aviation workshops. Upon seeing all that could be created with a well-equipped workshop with all its many and varied machines and tools, he became interested in mechanics. He studied mechanics intently, worked with enthusiasm, and eventually became a teacher specialized in aviation workshops.

The ideal had made him go beyond himself, setting a new course, and it made an expert mechanic out of a simple forge worker.

D-12) QUALITIES OF THE IDEAL

Let us now consider what qualities make an ideal a true and worthy ideal.

- **The ideal should be a model and prototype of perfection.**
The ideal cannot be just anything, as it is the "mast" that provides support for the entirety of our lives. From the ideal we can hang all our hopes, our aspirations, our will and our being.
- **Our ideal must have enough consistency to be able to deserve to be called such.**
Thus, the ideal is to be as perfect as man can imagine and, in this way, make it possible for man to go beyond himself in striving to reach his ideal.
Walking on all fours, to become like an animal, can never be an ideal characteristic of man.
- **The ideal is to have height, setting our sights high. It cannot be something small or at ground level.**
If our ideal is small or petty, our personality will be far less than it could and should be, since it is the ideal that gives us the measure of our personality.
Just as we cannot fit big shoes into a small box, we cannot fit a big life into a small ideal. The measure of the perfection of our ideal will give us the measure of the greatness or smallness of our life and personality.
- **Lastly the ideal must be attainable; otherwise, it would be a fantasy, a utopia that would make all our efforts useless.**
We have intelligence in order to think about and develop our ideas and to measure our possibilities. We cannot and should not waste our life over illusory or impossible aspirations. No one should have the ideal of taking ten years off his life or the ideal of living in the times of Napoleon, because these are simply impossible to attain. No matter how much one might strive to turn back the clock, we won't be able to and just might end up losing our mind trying.

D-13) KINDS OF OBJECTIVES IN THE IDEAL

Plainly speaking, we can say there are as many ideals as there are persons, and even more, since some people have more than one ideal. What is most important, is that everyone has an ideal.

How many times have we heard people say: "My ideal would be ...", or "My dream is to ...". The word dream is often used, but what a person really means is their ideal.

There are many kinds of ideals:

- Some are personal or individual.
- Others may relate to one's family, and they center the entire family as opposed to only an individual.
- Some are collective and bring together a number of people.
- And some are even national or universal.

As examples, some might have the ideal of wealth, science, honor, glory, celebrity, prestige, peace, fame, beauty, happiness, art, sports, and many, many more.

D-14) NECESSITY OF KNOWING OUR IDEAL

What is most important is that each one of us has an ideal. What is your ideal?

I am not asking you to reveal what your ideal is, since in all truth, I have not told you what mine is. Thus, I have no right to know yours.

We ALL have an ideal. You have yours and I have mine. It does not matter so much right now what my ideal is. What matters is each of us has an ideal and that we know what it is.

What is your ideal? If you want to know what your ideal is, there is a very simple and practical method to discover it. Pay attention to children when they want to fly a kite – they throw a handful of dirt into the air, and they know the direction of the wind by watching in what direction the dirt is blown. Thus, they know where the wind will provide lift for their kites. Likewise, if you want to know your ideal you have only to take a handful of your free time and extra money and throw them up into the air to see in what direction they go. Look carefully at where your free time and your available money are heading, because, undoubtedly, your ideal is being carried in that direction too. The direction they take will indicate the direction of your ideal.

If you close your eyes for a moment and look inside yourself, you will be able to tell me - **what is your ideal?**

IDEAL: Mallorca, January 2020
[Time: 30 minutes]

ROLLO: LAYPERSON: CHRISTIAN IN THE WORLD

A. SYNOPSIS: “LAYPERSON: CHRISTIAN IN THE WORLD” ROLLO

The layperson is a Christian who pursues, the adventure of Being a Person, with responsibility and consciousness, using his freedom as a point of departure to transform the world according to Christ, sacrificing whatever is necessary in order that he should be truly free, but without sacrificing the risk of his own free will.

The layperson is called to be a living testimony of the Gospel in his everyday life, by means of radiating the reality of his life in Grace in all facets of his life, rather than serving as a constant attendant, often becoming a complication, to those who preach the Gospel.

“THE CHRISTIAN IS A JOY, A JOY TO HIMSELF, TO GOD AND TO HIS FELLOW MEN”
(Pope John XXIII)

B. CHARACTERISTIC NOTES:

One must take care that this rollo is neither clerical nor anti-clerical but maintains a proper balance of what it is to be an authentic Christian.

B-1) SITUATION:

It is the first rollo in the afternoon on the first day. Normally not all are living in Grace nor is the timing favorable for people to listen attentively. Despite these disadvantages, with the help of the friendship that has started and the newness of the truths that have been revealed, it is possible to keep a keen interest. It is best if it does not last too long.

B-2) ATMOSPHERE:

The general atmosphere is still restrained, but those who are most open and receptive tend to be impacted by the previous rollo "Habitual Grace".

B-3) OBJECTIVE:

The point needs to be made by means of the testimony of the Rollista that their ideal is to be a Layperson: Christian in the world, for which they need to realize the meaning of their life and their mission in the world as a person and as part of the Mystical Body of Christ. The concept of Church will come from the "big picture" and that - what Christ desires of them – is that they let Him live in them, becoming a wellspring of life.

B-4) TECHNIQUE:

Above all, what should be sought is to make every effort to drawback the curtain of smoke that comes from complications that cover the simple truth of what is essential.

B-5) STYLE:

The Rollista must be composed, calm, and convinced, so that he is able to capture the interest of those listening, in spite of the fact that it is given after lunch when they may be tired. The truths must be stated clearly and be put in the proper perspective. They need to be aimed and shot like arrows that will penetrate their minds.

C. OUTLINE: LAYPERSON: CHRISTIAN IN THE WORLD ROLLO

INTRODUCTION

A) The world is not well.

War, hunger, abuse, violence, discrimination, etc. The solutions that are sought: International conferences, congresses, etc., are ineffective attempts that do not deal with the root of the problem.

1) It is man who is not well.

The solution is all about improving man. The best way to improve man is that each person improves themselves in their own way.

Because if man improves and mends his ways, the world will improve and mend its ways. (It is the example of the puzzle of the world on one side and the image of a person on the other side. When the puzzle of the man is put together, you flip it over and the world is together)

2) Fears and Aspirations

We live under the influence of fears.

We all fear being harmed.

On a personal level and at a communal level.

Violence is a reaction to fear.

All men are either fleeing from their fears or going towards their aspirations.

When we flee, we do not know where we are going.

When we go towards our aspirations we know where we are going and make the effort to obtain them.

3) The solution for the world lies in that man be happy.

And basically, what makes man happy is to be aware that:

He loves and is loved.

He is taken seriously.

He is considered important.

B) The solution is Christ.

He is not a solution, HE IS THE SOLUTION.

THE CHURCH

What the Church is not.

A set of moral rules, a culture or a philosophy

Cathedrals or temples

Not only the priests, the bishops or the Pope.

Nor is it the catholic institutions of learning or of any other kind

What is the Church?

The Church is more than all that and at the same time more simple.

God incarnate in time in Christ.

Christ perpetuates himself in the Church and is present in man by Grace.

The Church is Christ in history.

We are the Church. The Church is the community of those who together, believe, hope and love the same Lord.

All the baptized: laypeople, priests, bishops, religious and the Pope.

THE LAYPERSON

We are the laity.

What the Layperson is not.

Neither clerical nor anti-clerical, nor a strict adherent to the rules.

LAYPERSON: CHRISTIAN IN THE WORLD

What the Layperson is.

A person of their time, who lives in this world and in this time.
Immersed in human realities with the same mandate as priests and bishops.
Making Christ present today in the world in which we live.

Attitude of the Layperson.

The attitudes we adopt are generated from within ourselves.
Everything stems from the depths of oneself.
Who am I? What am I like? What do I want? Where am I going?
It is in this way that we realize that within us is where we find what is of most value: the love of God, Christ living in me.

Life of the Layperson in the world.

It is not about being critical or theoretical about life, but to accept reality and to be the artisan and protagonist of our own life within that reality.
Living entails we discover the potential each of us has to become a person.
Being a person is to have the capacity for making decisions with conviction and perseverance.
Life is an adventure.
Life is about living, loving, forgiving, understanding and hoping.
Living in the normality of our life; in our usual environment of work, love and fun.

THE SOLUTION FOR THE WORLD

If we want, we can make heaven on earth, in our part of the world, our share of the earth.
The Kingdom of God is here, in us, and it is about discovering it, embodying it, making it reach all.
It is about being good, not about doing good things.
It is about making a world of friends, with Christ it is possible.
Each person has the capacity to discover and bring into being a part of the Truth and Goodness in the world, and if he doesn't no one will.
The Gospel is current, true and possible. It is up to each one of us to give it life, here and now....
It is about living out fully the Christ who lives in me. This is our ideal.
Since we are men in this world, we are laypersons, "Christians in the world".
If we live in this way, it will be true what John XXIII defined as a Christian:
"The Christian is a joy, a joy to himself, to God and to his fellow men"

ROLLO: LAYPERSON: CHRISTIAN IN THE WORLD

D. DEVELOPMENT OF THE ROLLO:

D-1) INTRODUCTION

A) The world is not well.

It is seen every day on TV, in newspapers, on the radio: wars, abuse, drugs, alcohol, strikes, partisan interests, nationalism, corruption, violence, etc. etc.

Solutions are being sought: International conferences, congresses etc. They are but insufficient attempts that do not go to the root of the problems.

1) Man.

In fact, it is man that is not well. It is man that needs to be put together. And the best way to start is that each person put themselves together. By putting man together, we can put the world back together. (Example of the puzzle with world map on one side and the figure of a man on the other).

What we are interested in are the daily challenges that occur in our environments: family, profession, work or leisure.

2) Fears and aspirations

We live under the rule of fear. We all are frightened of being harmed on a personal level and at the communal level.

Violence is a reaction to fear: the unknown, that we will be hassled, that what we have will be taken away, of losing our identity, our dignity ...

Every man flees from his fears and goes toward his aspirations.

When he flees:

He often does so stampeding... not knowing where he is going, and therefore he often runs over other people causing anxiety, fear, pain, resentment and/or ill will. In most cases, this is done to those who are closest - that he says he loves - and this is because:

When we flee from:

- Loneliness – leads to binges, alcohol, and other drugs...
- Misery – leads to greed
- Illness or misfortune – leads to bitterness or resentment
- Religion – leads to sects, magic or the absurd
- Reality – leads to lies or fantasy

When we flee we are going the **wrong way!!!**

3) The solution to the world is that man be happy.

Happiness is not found by searching for happiness itself but is a consequence of being on the right path.

When going towards aspirations (the ideal, our dreams) we know where we are going, what we want to achieve, and the necessary efforts are made to achieve them, overcoming all obstacles.

And basically what makes you happy is to be aware of:

- Being loved and loving.
- Being taken seriously.
- Being considered important.

If you look at the times when you have been happy, you see that they match the times when you felt like this... (Loved, loving, taken seriously, considered important)

B) Christ is the solution.

He is not **A** solution, **HE IS THE SOLUTION**. Christ takes us seriously. Christ makes us important. Every person is important to Him. Christ is the meaning of all life.

God is incarnated in time in Christ. Christ is eternalized in the Church and He is made present in man by Grace.

D-2) THE CHURCH

What the Church is not.

The Church that you do not like, we do not like either.

History shows cases or situations such as the times of Emperor Constantine, the Inquisition, the Renaissance, etc. and these situations, in addition to giving us grief, should lead to the teaching that "When the Church or its representatives are no longer human, they are no longer Christian."

Because the Church is **not**:

- A dispensing machine for sacraments.
- Nor a set of moral rules, a culture or a philosophy.
- Cathedrals, temples ...
- Nor only priests, bishops or the Pope.
- Nor Catholic educational institutions or otherwise. For centuries and centuries institutions were founded in the Church to meet multiple needs not attended to by civil society and they continue functioning and the Church has been the only existing Non-Government Organization (NGO). Some still do their job, others are remnants of a past that no longer serve that for which they were created.

What is the Church.

The Church is more, and yet more simple: God took a risk in history and had the audacity to join His Work to the limitations of men.

The Church is Christ in history.

Christ is present in the world today, here and now, in those who have received the great gift of realizing that Christ by the Grace of God is resurrected in them, and therefore they are Children of God; Friends and Brothers of Christ; Living Temples of the Holy Spirit. And they live in awe of being so much.

We are the Church.

All the baptized: the laity, the priests, the bishops, the nuns, the Pope.

The Church is the community of those who together, believe, hope and love the same Lord, the Risen One who said to his apostles and says to us, "Go and announce the Gospel", the Good News: The great news: God lives and He loves us.

D-3) THE LAYPERSON

What the Layperson is not:

A clerical, an anti-clerical, a strict adherent to the rules.

To be clerical is: someone who reduces the essence of their Christian life to cultivating a friendship with a priest. They give more importance to the clergy who preaches the Gospel than to the Gospel itself. A "pious" man of easy PIETY that is shallow and overdeveloped. There is no commitment behind this man to other human realities that give unity and fullness to all life.

To be anti-clerical is to: boast of being strong, free and unprejudiced, because of taking care not to appear clerical or holy and thereby ending up at the other extreme. Spread gossip and stories about priests. Reporter of the latest adventures of the popes of the Renaissance.

A strict adherent to the rules: finds shelter in the regulations, and confuses compliance with total dedication. For convenience or fear of freedom, adopts rules for the sake of unloading responsibilities on them.

What the Layperson is.

A person of their time who lives in this world and in this time, immersed in human affairs.

With the same mandate of priests, bishops etc., to make Christ present today in the world in which we live.

Someone who builds and makes his life according to Christ. A person that at all times faces the risk of their own free decision.

A person who moves in the environments of the world usually finding himself outdoors, where far from any shelter, uses his initiative with humility and courage.

And navigates through life with the essentials of his faith, trusting that the vitality of this faith will give him the resources to face whatever comes.

Attitude of the Layperson

The attitudes we adopt are generated within us.

Everything starts from the depths of oneself.

Who am I? What am I like? What do I aspire to? Where am I going?

It is about knowing our strengths, limitations and where we are headed.

In order to do so, it is essential to be honest with ourselves, because if we do not accept our reality, we falsify the starting point.

It is about daring to enter into our interior.

One tries to distinguish:

 The essential from the accidental and only that which is important.

 The truth from prejudice.

 Faith from religiosity.

It is about trusting the Lord who is with us. He is the way, the truth and the life.

It is about taking the way in truth and in life, from who I am to who the Lord invites me to be, which is nothing less than the best version of myself.

It is therefore necessary to hold at bay our selfishness, pride and ambition, so we can realize that within us is where we find that which is of greatest value:

The love of God, the living Christ, who is: The Truth that gives meaning to life. The Good that gives us joy. The Friendship that gives us courage and affection.

Being aware of this reality: Christ as Friend, life is lived as a gift.

It is about seeing every day with new eyes the things that have always been.

In this way, life is beautiful, people are important, and life is worth living.

D-4) LIFE OF THE LAYPERSON IN THE WORLD

It is not about being critical or theoretical about life but about accepting reality as it is and in this reality be the artisans and protagonists of our own life. (For the steering wheel of my "car" is in my hands and I take it where I want).

Living the freedom of the children of God. "The Truth Will Set You Free". "Nothing and no one can separate us from the love of God".

When you discover and appreciate the value that is the greatest: God loves me, one is free and lives in freedom in order to direct one's own life.

If we only exist, we do not live. It is about living fully. Living means realizing the potential of each one for being a person.

Being a person is the capacity of decision, conviction and constancy.

LAYPERSON: CHRISTIAN IN THE WORLD

Living restless and happy, but not satisfied. You can always be better and consequently the doing will also be better.

One can be better or worse: it is my choice.

Improving ourselves should be our priority and it is the only thing that solely depends on us.

Pope John Paul II put it in other words: "The most important job is not to transform the world, but the transformation of ourselves".

Life has value: The value that Christ gives it.

It is not a sacrifice, you have to change the focus: living it not as a responsibility, but as a possibility; not as an obligation but as a joyful hope; not as a commitment, but as a challenge.

It is an option of faith for the best, to choose Christ. It is to exchange the trinkets for treasure ... Life is an adventure, the adventure begins every day, the adventure begins at every moment.

Assuming risks, assuming errors. The Christian is constantly faced with the risk of their free decision.

God has not regulated all aspects of life.

God has put the lights on for us to see: (The lines on the highway – not a train on a track)

So that our life runs along the highway of joy, savoring life ... and the best way to savor life is by loving life.

In life, it is living, loving, forgiving, understanding and hoping. And it is possible because the Lord loves me, understands me, forgives me and hopes in me. He hopes I will give my gift with enthusiasm, putting into action all the gifts received:

Loving, understanding, forgiving and hoping in others (our neighbor, those close to us).

In this way, achieving that the others also love, understand, forgive and hope.

This is the meaning of life, of all life, so that:

The family is not for my enjoyment, but that they be happy.

It is not about having friends, but being friends.

At work and leisure what is most important are the people around us.

Money is to provide for our needs not for bragging or to treasure.

Love in this way is creative, not destructive, it builds.

Living it in our normality: in our usual environment of work, love and fun.

THE SOLUTION FOR THE WORLD

Our world, my world, where the Lord has planted me, the people around us, that we care for (we care for all). If we want to, we can make heaven on earth, in our piece of the world.

The Kingdom of God is here, in us, and it is about discovering it, embodying it, having it reach everyone.

It is in the others, all that is needed is that they find out.

Bringing out the best of ourselves:

Rabindranath Tagore [Nobel recipient] says: *that inside every man (person) there is a tiger and a bird and it is best for our self and others to have the tiger tightly controlled so it cannot go outside as it would definitely hurt those who are around us, however, releasing the bird so its colors, flight and song will give joy to those who are closest.*

We need to:

Be good, not do good.

Seek the happiness of those around us.

It is about making a world of friends, with Christ we can do it.

It is about everyone around us feeling loved and important so that whenever it may be, they discover that it is God who loves them through us.

Christ is risen and continues rising in each of us by Grace, each one of us by Grace is the living Christ:

LAYPERSON: CHRISTIAN IN THE WORLD

A Christ who is called ... (*John, Peter, Agnes, Isabel ... it is a good idea to say some of the names of the candidates present.*)

A Christ who is a carpenter, lawyer, laborer, businessman... (it is a good idea to list some professions of those present.)

Christ the human person, a Christ who plays, laughs, suffers, feels ... Everyone making Him present according to the gifts received.

Every man has the ability to discover and make a reality a part of truth and good in the world and if he does not, no one will do it. Every man is a different, original and unique project. We lack nothing to be "myself".

It is not about copying anyone, it is about being living Christs, by being who we are. The Gospel is current, it is true and possible. It depends on each of us to give it life here and now, in this present year of 20__ ... [*reference the current year*]

It is about fully living Christ in "me". This is our ideal. (St. Paul tells us, "It is no longer I who live, but Christ who lives in me.")

This which is so simple, is being Christian, and because we are men in this world: we are laypersons, "Christians in the world", living this way, it is true how Pope John XXIII defined a Christian: "The Christian is a joy, a joy to himself, to God, and to other men."

LAYPERSON: CHRISTIAN IN THE WORLD: Mallorca, January 2020
[Time: Approximately 35 minutes]

ROLLO: PIETY

A. SYNOPSIS: “PIETY” ROLLO

Keeping in mind that there are many prejudices and false concepts about piety, this rollo seeks to center and channel the first of the three means that the re-Christianization of the world should be based upon: PIETY, STUDY and ACTION, while poking fun at the attitudes evident in false piety.

PIETY:

The orientation of our life toward God.

INTRODUCTION:

The Layperson carries out the mission derived from his Baptism and is supported by the tripod of: PIETY, STUDY and ACTION.

FALSE CONCEPTS OF PIETY:

- a) The Sanctimonious
- b) The Practitioners
- c) The Hypocrites or Pharisees

GENUINE AND AUTHENTIC PIETY:

Life in Grace that is conscious and growing.
Focusing all of life by the light of the entire Gospel.
Orientation of all our life toward God:
a) Piety is life.
b) Piety is an ideal.

STYLE OF OUR PIETY:

- a) Natural
- b) Courageous
- c) Strong
- d) Joyful

ELEMENTS OF OUR PIETY:

Offering of works	Meditation
Mass	Holy Communion
Visits	Rosary
Examen	

PERFECTION OF OUR PIETY:

The perfection of our piety is to communicate and spread this life to others.

B. CHARACTERISTIC NOTES:

Since this (rollo) is one of the main springs of the Cursillo, it is necessary to make the most of it. If there are some who have still not been to reconciliation, take this opportunity.

To do this, after the rollo (which ordinarily will be given by one of the Leaders) the Rector will make a 'prod' to the group saying:

- "A sealed airtight bottle tossed in the sea does not allow a single drop of water to get inside, even when it is at the bottom of the sea... Likewise, our hearts and minds open and close from the inside."*
- "In Jaca, [mountainous region in Spain] with special permission from the Holy See, a priest had to celebrate seven Masses every Sunday to serve all the different people. In order to go to confession, the people had to travel several kilometers. Here we have for ____ cursillistas - ____ priests."*
- "In the Cursillo, one is not changed, the only thing that happens is if we put forth effort in all that is asked of us, the best in us will blossom and the worst will fade away."*
- "It is possible someone might think that in his environment it is not possible to live in grace. We will not argue that right now; the only thing we assure you is that here, in the Cursillo, it is possible to live in grace..."*

(Engine Check)

In the Rector's comments following the rollo, without it being another rollo, the "Anecdote of the Skier" is given to leave them with the feeling of: "ALL THIS FOR ME".

B-1) SITUATION

This is the last rollo of the first day. Now that they are open to the panorama of Grace following the Habitual Grace rollo (second of the morning) and the Actual Grace rollo (second of the afternoon), it is necessary to address Piety head on, clearly poking fun at any possible false concepts.

B-2) ATMOSPHERE

The Cursillistas attending the Cursillo may be very confused, because although they have been impacted by the ideas of the previous rollos, they do not see how they can manage to achieve these ideas in a practical and specific way in their own lives.

B-3) OBJECTIVE

The objective of the Piety rollo is to:

- Dispel false concepts of piety.
- Establish the basis for an authentic, genuine piety.
- Succinctly enumerate the main acts of authentic piety. (which will be explained in more detail in the "Life in Grace" Rollo).

B-4) TECHNIQUE

The Cursillistas might consciously or unconsciously feel afraid that the actual living in grace can place them in situations they may have considered ridiculous and not very natural. The Rector needs to dispel these difficulties by poking fun at the Sanctimonious, ridiculing the Practitioners and attacking the Pharisees head on, in order to focus the Cursillistas on an authentic and genuine life of Piety.

B-5) STYLE

Vibrant and natural, authentic and with emotion.
Brave and human, joyful and truthful.

C. OUTLINE: “PIETY” ROLLO

INTRODUCTION

The layperson carries out the mission to which he has been called by his Baptism, supported by the tripod of PIETY, STUDY, and ACTION.

FALSE CONCEPTS OF PIETY

The following have false concepts of Piety:

- a) The ‘Sanctimonious’:
 - Piety that smells of candle wax and of the sacristy.
 - They make virtue a privilege of the classes.
 - They confuse sanctity with life on one’s knees.
 - Professionals of the Church with a vocation of sacristan.
 - They see the world as the enemy of the soul, not people loved by God.
 - They look to their own salvation and turn their backs on the salvation of others.
 - Their sanctity is that of the ‘narrow way’, of narrow mindedness and walls of candles, images and statues and their hearts do not beat with the desires of God.
- b) The ‘Practitioners’:
 - Less sincere than the Sanctimonious. They practice external acts of an inner life that they know nothing about and that they have never liked.
 - Their practices are intended to be like a ‘safe-conduct pass’ that will save them from hell, which they are terrified of.
 - They walk along in fear because they do not know Love.
 - Their prayers are nothing but words, and by repeating “Lord, Lord” they believe they will enter the Kingdom of Heaven.
- c) The ‘Pharisees’:
 - They strip their souls bare of all virtue, wearing a cloak of justice on the outside.
 - Their virtue does not go from the inside to the outside, but is on the outside and never reaches the inside.
 - Because of their jealousy for the glory of the Lord and at the expense of it, they scale the summits of human glory, and this is what gives meaning to their virtue and their zeal.
 - Monopolizing the Christian life, demanding virtues of others that they do not have themselves; and because they are unable to enter the Kingdom of Heaven, they attempt to prevent others from entering.
 - All three pretend to live pious lives more or less sincerely, and they present only a rough caricature of authentic piety. True Piety only fits in big hearts and strong souls
 - There is a secular version of the Pharisee that is especially harmful and is found in practically all walks of life. These Pharisees present a well-behaved manner in the presence of their spouse, friends or colleagues at work, but behind their backs, they behave toward them in an insidious, disloyal way.

[Note: The above descriptions are meant to evoke a mental picture of certain types of persons. It is not necessary to state verbatim the items in the descriptions; it is better to describe them in a natural manner that is comfortable to the Rollista. It is not the aim to invalidate the work of those who help to keep the church and altar well prepared, but merely to point out that these activities are not enough in and of themselves.]

GENUINE AND AUTHENTIC PIETY

- Life in Grace, conscious and growing
- Christian Life authentically known, lived, and spread. Fullness of the life of a Christian.
- Focusing all life by the light of the entire Gospel
- Orientation of our whole life to God

a) PIETY IS LIFE

PIETY

LIFE:

- Knowing. What is done and the reason it is done, excluding purely routine, mechanical, unconscious, and irrational practices.
- Wanting. Capacity to decide; the effective force that determines action.
- Doing. Act of the will that turns our plans into realities, overcoming all obstacles.

PIETY:

Knowledge, Love, and Service in the Kingdom of God that is within us and in others, and that translates into the orientation of our whole life toward God.

b) PIETY IS AN IDEAL

If the ideal is the sum of ideas, plans or goals that drive us to achieve an objective, our Piety constitutes a true and complete ideal, since it is nothing less than dedicating the whole of our life to the knowledge and sharing of the love of God.

STYLE OF OUR PIETY

- a) **Natural:** Clear outward expression of the life of God in us, very simply taken to its ultimate consequences; we want to establish our Christian life upon our humanity.
- b) **Strong:** We are not candle-flavored nor have the fragrance of saints; we attempt to live the life of God in us as persons of integrity. (Grace)
- c) **Brave:** We know that the world belongs to God and that God “lends” it to the brave; we do not fear men because we know that God loves us. We cannot be called sanctimonious because we are not, and we do not tolerate it.
- d) **Joyful:** We make the well-known phrase a reality: “A true saint is never sad”. Our joy is truly authentic, constant and sure because it comes from within; we know how to be both “happy, joyful people and living temples of the Holy Spirit”.

ELEMENTS OF OUR PIETY

Just as every life is nourished by certain foods and is realized through actions, we practice our Piety through certain actions or acts:

<u>Offering our Works:</u>	Focusing all our acts of the day toward God
<u>Meditation:</u>	The maturity of our conviction. The truth of Christ realized in our own lives.
<u>Mass:</u>	Moment of encounter between the God of Love and man in need of being loved.
<u>Holy Communion:</u>	To eat the Body of Christ in order to unite ourselves intimately with Christ, and through Him with all Christians who are in shared union.
<u>Visit:</u>	The Tabernacle, where Christ is the source of our authentic Piety, where we can talk with Christ.
<u>Rosary:</u>	An insistent petition for our Lady’s help; confidence and certainty in our Mother.
<u>Examen:</u>	View perspectives, correct the aim, refocus in order to hit the target tomorrow.

PERFECTION OF OUR PIETY

We are convinced Christians, who live our Christian life as deeply known, felt, and shared. Our lips speak from the fullness of our heart. Piety is to live a Christian life, and the perfection of our Piety is to communicate and spread this life to others. We are generous and we want for others what we have come to know is best for ourselves. We will not rest until Christ lives in them, too, and their lives are directed totally toward God, living a life in Grace in a conscious, growing and shared manner; living the Christian life to the fullest.

ROLLO: PIETY

D. DEVELOPMENT OF THE ROLLO:

D-1) INTRODUCTION

Upon hearing the title of this rollo, many believe that they are going to be given a talk about a sentimental piety. Others may believe that until now, the Cursillo was just a mere exposition of theoretical truths which have no practical effect.

In the rollo, 'Layperson: Christian in the World', we were told the salvation of the world is linked to the Church in her mission to transform it and return it to Christ. This transformation of the world, and every attempt to deepen our life in Christ, is to be carried out like the musical rhythm of a "three-quarter time" of: Piety, Study and Action. First, we will discuss Piety.

For there to be a true Action, it must be based on a genuine and authentic Piety and guided by Study. Piety is what interests us now; we will learn more about Study and Action tomorrow in other rollos.

D-2) FALSE CONCEPTS OF PIETY

Before we talk about what Piety is, it is helpful to clarify what Piety is not. This is important because there are people everywhere who have a false and distorted concept of Piety, one that is empty, ridiculous, silly, or old-fashioned.

We have gathered together all the people who have misconceptions of Piety and classified them into three groups: Sanctimonious, Practitioners and Pharisees.

SANCTIMONIOUS. We will speak first of the sanctimonious. Those in this group consider themselves to be "blessed", much like those people in the process of canonization, who the Church is about to place in the Santoral, [Calendar of Saints Days], for they want to be in a showcase to serve as a model for us.

Here we will consider the sanctimonious to be those who possess a piety that smells of candle wax and the Sacristy. They make virtue a privilege according to social class. They always seek to distinguish themselves from others.

The sanctimonious move with professional ease in the Church and when asked to serve at Mass, they seek to appear holier than the priest. They confuse "holiness" with "life on their knees", and they spend hours in the Church when their obligation is to be at work or to be caring for their families.

The sanctimonious person is one that belongs to eight ministries and does not rest until he becomes part of a ninth. He expects everything from God but makes the minimum personal effort to resolve what he hopes for.

This is how the sanctimonious are: They have many crosses, many medals, their books are filled with prayer cards, but at the moment of giving of themselves, they lack generosity. They continually talk about duties and Masses, but they do not really talk about a true apostolate. Among the sanctimonious we can also find bad companions, bad men and bad students.

They are "professionals" of the Church with a vocation for being a Sacristan. They have meticulous knowledge of the color of the vestments, and if, by chance, a priest makes a mistake, they proclaim it from the rooftops, to flaunt their liturgical formation. When they serve at Mass, they emphasize the mechanics, taking away all naturalness from it.

In the world, they see only enemies of the soul, and not people loved by God, and their obsession is with not being contaminated by contact with the "others". For them, there are no people redeemed by Christ who need to be saved. They live seeking their own salvation and turn their backs to the salvation of others. Their Piety is a narrow path, and they are closed minded. They surround themselves with candles and prayer cards, and their hearts do not beat to God's wishes.

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PRACTITIONERS. Less sincere than the sanctimonious, the practitioners are known for their practices, practices, practices. Just as when Hamlet was asked in Shakespeare's play by the same name, "Prince, what do you read?" and he replied, "Words, words, words," such are the prayers of the practitioners.

Everything is done routinely without any conviction of what they are doing. They practice external acts of an inner life they do not know and have never liked. Their acts of Piety are born in a superficial layer of their conscience without their inner attitude being committed to them. Their Piety is channeled by routines, never placing themselves before God with enough sincerity to make their own expressions. They give greater importance to the material fulfillment of acts of Piety and their volume, without seeing the practices themselves are meaningless when the act is not supported by the way they live their life.

The practitioner's attitude toward other people, and when faced with circumstances, cannot have the strength of conviction that comes from the spontaneity of that which, being authentic, is connected to the way one lives. The stale construction of their relationship with God makes them smile in disbelieving skepticism at any manifestation of true Piety in others.

Practitioners go to church out of respect for their ancestors or for tradition. Their attendance at Mass is only physical as their spirit is far from being there. They go to the busiest Masses to show off their style and outfits. Instead of going to see the Lord, they go to be seen and to see the ladies. Their place in the Church, unlike the sanctimonious, is closest to the door. They are the last to enter and the first to exit, and they are more aware of what is happening outside of the Mass than inside.

Practitioners are so numerous that in certain places some have come to turn a chapel of the Church into something resembling a market. Others go to church to ingratiate themselves to their future father-in-law with the hopes that he, softened by the pious demeanor of the suitor, might give his blessing to the relationship (a relationship which perhaps is already too closely related).

In addition, the practitioner's prayers with the family are out of habit and pure tradition and can be mixed with the most trivial and vulgar remarks to any member of the family that come to mind. It is common to cut short the Our Father during prayer over the meal because someone brings bread or someone else passes the salt. And this being so, the prayer reaches heaven in a series of disjointed sentences, where together with the will of God are the salt and the bread and anything else that got mixed in with the prayer. St. Peter must then carefully remove "the extras" before attaching the missing parts with some heavenly glue, prior to presenting the prayers to the Father, thus making them more acceptable.

The practitioners' piety also makes them walk the path of fear. Because they ignore love, they look for ways to shuffle the Commandments according to their convenience, so they can still make the leap to the afterlife, since the pain of hell is the only thing that scares them.

Their practices are intended to be the pass that frees them from the hell they fear so much. For many practitioners, a pious life is only about fulfilling the requirements for the first Friday of the month or wearing the Brown Scapular. They believe these practices somehow justify the life they have lived with their backs turned to God and to the Blessed Virgin. For the practitioner, Piety is not a way of life, but rather a fad, which varies according to the times. They forget the words of the Gospel when our Lord says: "Not everyone who says 'Lord, Lord' will enter the Kingdom of Heaven".

PHARISEES. Of the three false concepts of piety, the Pharisees are the most repugnant group. They demand virtues of others that they do not have and because they cannot enter the Kingdom of Heaven, they impede others from entering.

Christ who always had great mercy toward sinners did not hesitate to lash out against the Pharisees using the harshest words spoken in the Gospel and perhaps the harshest words ever spoken against any person. He called them a "brood of vipers", "tombs whitewashed on the outside and full of rotting inside" and "blind leaders of the blind."

The time of Pharisees did not end with the Gospel. Today, in the twenty-first century, there are also Pharisees, perhaps more, to whom can be applied the same words our Lord used to them - souls bare of all virtue, wearing outer layers of justice. There is perversion between what they say and do, living only for themselves and their convenience. They are individuals with a split personality, who

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outwardly wear the cloak of justice and virtue, but inwardly are full of vices. Their alleged virtue does not come from the inside out; instead, it is on the outside, and never comes inside.

Pharisees are those, who by their conduct, scandalize people who would certainly be Christians if they did not see Christianity profaned by the lives of those who call themselves Christians only to cover up their wrongdoing or use it as a springboard for their ambitions. The Gospel tells us, *"It would be better for him if a millstone were hung around his neck and he were thrown into the sea, than that he would cause one of these little ones to stumble."*

Pharisees are those who seek the friendship of a priest to obtain certain advantages or to gain a place in society and while in his presence appear to be good. However, when the priest is not around, they take advantage of his absence to criticize him and the Church.

There are Pharisees in all walks of life – lawyers, doctors ... They have a picture of Christ on their office desk to flaunt their Christian life and then are the first to defraud the worker or the client for the sake of getting business no matter how wrong it is. Or perhaps they embark on adventures in this same office which are not in any way Christian.

Because of their jealousy for the glory of the Lord and at the expense of it, they scale the summits of human glory which gives meaning to their virtue and their zeal.

They want only to appear in the showcase in the view of others, and this is the only thing that interests them. Their Christian life only matters in as much as it provides the means to achieve their own designs, improve their profile as a "righteous person" and increase their status as a person of importance.

They monopolize the Christian life, requiring virtues of others which they themselves do not have. And not being able to enter the Kingdom of Heaven themselves, they impede others from entering. In pious acts and circumstances, they monopolize everything these acts can represent and externalize.

All three of these groups: the sanctimonious, practitioners and Pharisees, pretending to live their Piety more or less sincerely, only show us a crude caricature of true Piety. And true Piety is the one Piety that can fill the hearts of those who have big hearts. Thus, they discredit the things of Christ in the world and, therefore, push away those who in good faith approach them.

There is a particularly harmful secular version of the Pharisee (of the three types) that occurs in virtually all environments. That of someone who shows a friendly attitude toward a spouse, friend or co-worker and then behaves insidiously and disloyal toward them behind their back.

In the Christian Life, there can be only two positions: – with Christ or against Christ; – being a Christian or not; – in grace or not. There can be no intermediate positions. It cannot be in the morning in Church with Christ and in the afternoon against Christ, wherever ... and with whomever.

Man is certainly free to live and to fight against Christ. But without Christ, he cannot possibly get rid of the anxiety of fighting without knowing why he fights and living without knowing why he lives.

D-3) GENUINE AND AUTHENTIC PIETY

Obviously, if Piety was what we just described in the above demonstration of the lives of the sanctimonious, practitioner and Pharisee, then it could hardly interest people with good sense. If the re-Christianization of the world, which we spoke about at the beginning of this rollo, is to take place in step with the rhythm of a "three-quarter time", [Piety, Study and Action], it is clear that this one, Piety, must occupy a central place in the life of the person who wants live in the Truth.

Piety is something much better than what the people of whom we have just spoken about believe. At the same time, it is something much simpler and better capable of straightening out and giving real meaning to life.

We know the real meaning of Piety, which is what every Cursillista should possess; it is the same as saying one is: "Christian". Piety can be summed up in this sentence: Piety is grace that is conscious and growing ... Grace that is life ... the Life in Grace that we heard about this morning in the Habitual Grace rollo. It is feeling we are sons and daughters of the Father, brothers and sisters of Christ and living

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temples of the Holy Spirit. Whoever penetrates this Truth will see and come to understand the wonder of Christian Life, that is Christian Life authentically known, lived and communicated.

Piety is about living this reality: Grace is conscious because we become aware of it, and it is growing because everything we accomplish increases our grace.

If you play soccer in grace, grace increases in you. Taking a walk with your son or boyfriend while you are in grace, increases the grace in you; swimming, fishing, carrying out our favorite hobby or our daily work with enthusiasm, increases the grace. As St. Paul tells us, "eating or drinking ... do all for the glory of God".

Piety cannot be reduced to a few isolated events unrelated to the whole of life. Rather, it is an entirely new dimension that gives life a new meaning. Therefore, it is not a matter of dazzling actions, or seeking the thrill of the extraordinary, but rather, Piety must become part of the most common and ordinariness of everyday life and make us see all the possibilities that exist in what appears to be the most insignificant.

To be Christian is to be a person. For the Christian person who lives in grace, any act is supported by the power of God who transforms our most ordinary jobs and amusements into increasing grace with an efficacious value for the salvation of all.

Finding ourselves in this line of truth, perfectly encompasses our position to express and carry out our whole life in the light of the Gospel. - From the time we get up in the morning until we go to bed at night. It includes all our actions from the smallest to the most complicated. It means solving everything in the light of Christ with courage, with grace and charm, and with the holy bravado that comes from knowing ourselves to be saints by God's grace. We go through life self-confident because we can do it. This gives us a breadth of vision that widens our Christian concept of everything and all of life.

Feeling ourselves brothers of Catholics in China, Africa, Alaska, and Japan, as well as brothers of St. Peter, St. Paul, the Pope, and of the martyrs, let us consider... that we receive the same Christ in Holy Communion that they do, and that we are joined with all Christians who live in grace.

Christian life perfectly lived, the fullness of life as a Christian. Filling the 24 hours of each day with a simple but authentic Christian life.

Focusing all of life with the light of the whole Gospel.

Orienting our whole life to God.

- a) Piety is life. It is knowledge of what is done and why it is done, removing purely routine, mechanical, unconscious and irrational practices. We are encouraged by our ability to determine who we are and the effective force that determines our action, makes our will become a reality, because our projects are realized in spite of all the obstacles.
Piety is knowledge, love and service in the Kingdom of God, that is in us and in others, and that results in the orientation of all of life toward God.
- b) Piety is an Ideal. This is the true ideal. If the Ideal as presented in the first rollo is "the collection of ideas, aspirations, and preferences that centers our life, decides our will, and is the driving force that turns our efforts into realities," then our Piety is a real ideal, since it is none other than the whole of all our lives spearheaded by the knowledge and experience of God's love.

D-4) STYLE OF OUR PIETY

What identifies authentic Piety is that it is true: Natural, Courageous, Strong and Joyful.

a) Natural

This involves the clear outward expression of the life of God carried out in our lives with simplicity to its ultimate consequences; we want to build our Christian life on a human foundation.

It would be absurd for a 7-year-old child to go home after school keeping perfectly calm, making reverent gestures, putting down his backpack with great care and heading to his mother and saying with a ceremonial and solemn tone, "Oh Mother, you who are so beautiful, so kind and you love me so much, I prostrate myself before you and beg of your kindness for a piece of bread as I am very hungry."

Typically, a child of that age would run out of school, cross the road without looking, trip a classmate, climb the stairs of his house running, drop the books in a corner and tell his mother, "Quickly Mom, give me a snack, my friends are waiting for me". And, with this familiarity his mother might add a slice of cake to his snack.

In the same way, in our relationship with God, it is not about telling the Lord a story about something that has nothing to do with our reality, such as: "Oh Merciful, O Most High, O Most gracious", when God must be thinking: "I already know I am all that, but let's get to the point".

The essential thing is to go to Christ and speak with simplicity and truth. Our faith is guaranteed by, "Ask and you shall receive", "Knock and it shall be opened", by "If you have faith the size of a mustard seed, you could say to this sycamore, be uprooted and transplanted into the sea and it would obey you." Christ told us these things so that we Christians would make use of them, not to have it in the Gospel just to read, but so that it might be the vital root of our being as a person.

If we have faith, we will draw from the Lord who is omnipotent, a multitude of miracles. After all, miracles did not end with the first centuries of Christian life. If there are not as many miracles today as there were in the past, it is solely because of the lack of faith of those who call themselves Christians.

b) Courageous

We are not courageous simply as a result of the temperament with which we were born. If this was the case, then some would be courageous and others would not, depending solely on temperament and nothing could be done to avoid it. Instead, we are courageous because we have faith in God, and because we know His word cannot fail and because experience shows us God keeps His promises. This courage of ours is based on and thrives on clear ideas. We are courageous because we know exactly what God wants from us and what we can do with God. We know that in grace, we ... He and us are an overwhelming majority.

The world belongs to God and He lends it to the courageous. We do not fear men, because we know God loves us. We cannot be called sanctimonious because we are not, nor do we tolerate the insinuation of it.

In this time when so many values are deranged, so is the concept of courage. In the environments that we frequent, whether at the bar with friends or over a coffee or at work, etc. courage is called cowardice and cowardice is called courage.

Some boast of their courage that was really nothing but cowardice in yielding to the impulses of the beast that demands meat. In telling about the feat, the coward makes himself sound courageous because he yielded to sin and those who hear it will take him as being courageous when in fact the only thing he did was to behave like an absolute animal.

We call "a spade a spade". We call courage "courage" and cowardice "cowardice" and we will not change the terms we use for these concepts just because we are in a café or at any gathering.

It doesn't take courage to sin, to spend a few dollars going around with whomever and in a way that we should not be.

Anyone, no matter how foolish he is, if he has some cash will know how to get drunk and possibly something worse. But is this courage? Is it courage to boast about it? No way! Those people who know how to row against the current are the ones who have courage; it is easy and effortless to abandon the oars and go with the flow, but it requires courage, character, and effort to grab the oars and to row against the current.

When a person knows how to live in the Grace of God, feeling himself a son of the Father while at the cafe or the party or other gathering while in the midst of those living in mortal sin, that is true courage.

c) Strong

We want to confess without shame or human disrespect the faith we profess. Hence, our attitude in prayer and acts of Piety must be strong. We live the life of God in us with strength. And that is because being strong comes from authentic people living their convictions firmly.

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We want our Piety to be simple and profound. It is simple because it is honest enough to admit openly what it means. It is profound because when something is simple, it insists on the essentials and thus, can more easily establish a true and deep friendship with God.

We are not candle-flavored, nor do we have the fragrance of saints. We try to live the life of God in us as people of integrity. We are persons and we are not ashamed of being Christians. And we are Christians everywhere we go – in cafes, in the streets and in theaters, or going out with our friends. We are even less ashamed of being Christian when we are in the Church of God. Not like those people who are ashamed of being seen in the Church. With grace, with authenticity and because we can, we are not ashamed of being Christians.

We know clearly when we pray what we are saying and what we are doing. We are thinking about every word and giving true meaning to what we say.

So when we say "Our Father, who art in heaven ...," we tell Him, aware that it is a reality, that by the Grace of God, we are children of God, and so we can call Him "Father" in all truth and naturalness.

Likewise, we can say "Hail Mary" to our Mother. And that is when prayer has real meaning, and when it convinces us, and when we enjoy prayer.

Authenticity. Personality. To be fully human because when you are more human, then you can be more holy, and when you are more holy you are also more human.

d) Joyful

Living a life of naturalness, courage and strength results in true joy, which is the fourth characteristic of Piety.

The postures we have described in speaking of the false concepts of Piety do not know joy. They do not make the heart expand and are not able, therefore, to know the authentic and profound joy that is offered without suspicion and that opens the eyes of the soul to places of light and limitless faith.

We all seek joy; and when joy is sought, it is because we do not have it. Feeling the lack of joy, we seek it in a show or at a dance or at a gathering or in a magazine, or a current affairs group who share dirty jokes. If we are honest, we should admit that in all this there is no true joy.

Testimony Example: I want to be honest. Because I was spoken to sincerely one day in a Cursillo, even though it hurts me and I am ashamed to do so. Do not think I have always been one of those who are called good and who knows how to get around in this world. Before going to Cursillo, the same thing happened to me that might have happened to you.

When I returned home from a night out, I could not kiss my mother with the same lips that had kissed ... Is this joy? Is this happiness? I sought happiness and joy in the wrong places. I might have found some happiness, a satisfaction that lasted a few minutes, but not true joy. Then disappointment, frustration, and disgust followed soon after ... And this certainly was not true joy. I found real joy in the Cursillo at the feet of Christ. Speaking with the confessor, I poured out all my trash, and since then, I have experienced real joy, so much so that I no longer need what I thought I needed before and I am happier now than I ever was before.

True joy is to feel oneself a friend of Christ crying at His feet. No one is ever too big to cry, and we are never happier than when we feel understood and forgiven, by none other than Christ.

A Christian in grace, living his Christian life in a natural, strong and courageous manner makes joy a reality in his life, thus the famous saying: "A true saint is never sad."

Only Christian joy is authentic, consistent and reliable, because it goes from the inside out.

We want to be at the same time "bells of joy" and living temples of the Holy Spirit.

D-5) ELEMENTS OF OUR PIETY

Just as every life is nourished by certain foods and is realized through actions, we practice our Piety through certain actions or acts. We will briefly review these, since there is another rollo aimed at discussing them more fully.

- a) **Offering our works:** Focusing all the acts of our day toward God.
- b) **Meditation:** Reflecting on the Truth of Christ and making it part of our own life.
- c) **Mass:** The moment of encounter between the God of Love and man who needs to be loved.
- d) **Holy Communion:** Eating the Body of Christ to unite ourselves intimately with Christ and through Him with all Christians who are in shared union.

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- e) **Visit:** To spend time with Christ in the Tabernacle, where He is present; He is the source of our authentic Piety, and it is here we can talk to Him.
- f) **Rosary:** Pleading outstretched arms toward our Mother; an insistent request for our Lady's help, with trust and confidence of victory in the arms of a Mother.
- g) **Examen:** View perspectives, correct the aim, refocus in order to hit the target tomorrow.

D-6) PERFECTION OF OUR PIETY

The perfection of our Piety is an apostolate.

We are convinced Christians who live our Christian life deeply known, felt and contagiously. Our lips speak from the abundance of our heart.

Piety is to live the Christian life; the perfection of our Piety is to communicate and infect others with this life.

We want the best for others and the best is that they also live in Christ. We want them to have genuine and authentic piety, joyful and wholehearted. So that they also can recognize and feel themselves as children of God, brothers of Christ and living temples of the Holy Spirit. We want them, also, to live this life in grace, conscious and growing, that is being Christian authentically lived, felt and spread. In short, we want them to have the fullness of life as a Christian so they might also direct all of their life to God, knowing they are loved by Him.

This living a life of Piety is an apostolate. An apostolate is nothing more than living in Grace twenty-four hours a day, and by doing so, attracting others to this same life by our naturalness, our courage, our firm belief and our joy which comes from knowing ourselves and feeling loved by the Lord. By our living in grace twenty-four hours a day, those around us will come to realize that they too are loved by Him.

We will speak more about this tomorrow...

PIETY: Mallorca, January 2020
[Time: Approximately 45 minutes]

ROLLO: STUDYError! Bookmark not defined.

A. SYNOPSIS: “STUDY” ROLLO

The Christian life that is living and vibrant must be based on some precisely known truths that are sincerely understood. Our progressive integration into Christ demands a progressive, simple and sincere use of our intelligence in order to know and assimilate the Gift of God and its projection into all things.

Nevertheless, the Christian life is not to know a lot, but rather to love a lot. The customary Christian ‘formation’, that makes one’s Christian life simply an encyclopedia of knowledge that is not rooted in conviction nor begun by a decision, has not understood the reality of what it is to simply be a Christian.

Once the goals and needs for the study are pointed out, it is necessary to open paths for its realization which will be diverse but can be guided by taking note of a general approach that is open to any exception.

A-1) STUDY

The application of intelligence in order to learn a science or an art, and in our case, in order to know and discover the gift of God and its projection in all things.

Is necessary for a Christian

So that his works are the expression of his convictions and not just a customary ritual; in order that his piety be conscious and solid.

To understand the reality of being a person

This is the sum of our being and is the reason we have our bouts of pride, cowardice, sinfulness, narrow-mindedness, and childishness which hinder our sanctification.

And of God

Who is a Personal Being, living, hopeful for each man in particular, who wants our good and is Omnipotent.

But it is only a means

For the progressive integration and process of conforming of man to Christ, it would be a big mistake to turn it into an end in itself.

That in turn requires the use of appropriate means

Like books, magazines, or communal acts.

To progressively discover and make possible the normal, living, and triumphant Christianization of our being.

B. CHARACTERISTIC NOTES

What the Piety rollo has begun in enthusiasm, the Study rollo must channel by evidence, poking fun at the current prejudices against religion and depositing in the Cursillistas the traces of a Christian testimony, but at the same time pointing out the risks of their faith.

B-1) SITUATION

This is the first rollo of the second day. After this rollo, the Rector takes an opportunity to propose without imposing, to the Cursillistas to make table visits to the Blessed Sacrament, as well as individual visits or by groups of friends. The visits to the Lord are normally and spontaneously made by speaking out loud in dialogue with Christ. In these visits, anything that is not about being in a dialogue with the Lord, but only to lecture the brothers, will not only be out of place, but could delay the normal maturation process of the Cursillo in someone.

This is also an opportunity for the Rector to indicate the purpose of the blank pages in the *Pilgrim's Guide*, suggesting that they can ask their fellow Cursillistas to sign their name in them during free times. Even though this is logical, the Cursillistas will not see the true dimension of this until ideas settle after the Cursillo.

B-2) ATMOSPHERE

Normally the Cursillistas are hoping the rest of the rollos continue with the vibrancy of the Piety rollo. The serenity of the Study rollo places them in the authentic track of what the Cursillo is. In order to capture their interest for what is said during the Cursillo, it is best to be sincere and speak in general terms, although some exceptions to this may be good.

B-3) PURPOSE

The Rollista tries to provide a Christian approach and focus for the new cursillistas understanding to place before them an attainable perspective of the Christianization of their circumstances and themselves as a person. The Christian life is able to enter into souls in thousands of ways and if the Piety rollo is able to enter their hearts by way of enthusiasm, then the Study rollo is able to enter their minds by way of showing what is obvious.

The Study rollo also serves to destroy some prejudices against the truth of the Christian Life, which at times can be more than prejudices and are possibly even honest judgments which have been caused by the false representation of the Truth on the part of those who proclaim it and portray themselves as good Christians.

It is also necessary to remove the obsession for what has come to be called 'formation' – that is knowledge that instructs but does not oblige, that can dazzle but not illuminate, and that can defeat but not convince, – obtaining the opposite results of what is intended, which is that the person one intends to evangelize comes to regard the Lord with conviction and the joy of discovery.

B-4) TECHNIQUE

This rollo is not as vibrant, but it must still capture their hearts as well as their minds. We must be careful not to fall into temptation to ridicule all the usual postures and attitudes, except when the person is right to do so.

B-5) STYLE

It should be done with the style that presupposes the climate described by Fr. Miguel Benzó in his book "Breviary for My Generation": *'I was almost angry the other day when the priest came and indignantly rebuked me for my bursts of laughter in the Church. The man believed he was doing his duty. He did not know the Lord and I were laughing at a joke I had just finished telling Him. When this happened, the Lord and I had a good time talking about the incident. But then we laughed very quietly.'*

C. OUTLINE: “STUDY” ROLLO

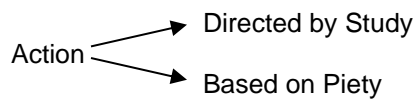
DEFINITION

Study is the application of intellect in order to learn a science or an art.

Science: Doctor		
		They have illustrated their intelligence with some knowledge.
Art: Bull Fighter		
[or Musician, etc.]		

The Christian life does not diminish or annul our human potential.

Heart: Piety
Mind: Study
Will: Action



Study must be what aims our action.

NECESSITY:

Christian life is a way of life and not an outfit one wears that is made up of liturgical practices, prayers, medals, alms, etc.

If our Christian conviction does not clearly show us the meaning of pain, joy, poverty, illness, work, war, etc., it is of no value.

Every man either advances guided by some ideas or he gets dragged along by circumstances; in the Christian life, this is translated into **two ways of life**, one of which deforms it.

Two concepts: (a) or (b)

(a)	(b)
Comfortable attitude – satisfied – passive	Militant – restless – dissatisfied
Routine. Dense, Conformist, adaptable	Revolutionary. Acting and operating as leaven
Christian Life behind the rampart:	Christian Life in the trenches:
Truth stored away and made into a suit of armor	Truth assimilated and made a reality

We do not work only so that people will go to Mass and not swear and are “good people”. We work so all may become modern day saints in their everyday lives, always standing firm because it can be done.

This concept of Christian life can only be achieved if Christians are moved by ideas, because if they are towed along by circumstances, they will always remain in the bourgeois [conformist] concept:

- Psychology mindset of those who ‘blow with the wind’.
- Psychology mindset of ‘being Standard’ uncontroversial thoughts that are lacking anything personal.

Some evidence for the necessity of study:

Pope Pius XI: “True piety must be conscious and informed.”
Cardinal Gomá (Spain): “Piety that is not sentimental, but reflective and solid is the child of study.”

When our understanding has been enlightened, our will moves with more brilliance; with more light, new things are seen, and one has the necessary strength to overcome obstacles.

STUDY

If a Christian is not driven by ideas but is dragged along by circumstances, then his growth is impeded because there is no worse lie than half-truths.

The Gospel says that Christ in his hidden life grew in age, wisdom and grace before God and before men. We also grow in age and we too need to grow in grace and wisdom (knowledge of God). Looking back at our understanding of God when we made our First Communion, that concept we had of Christ perhaps no longer serves us today and it is now necessary to review it, to center it, and to invigorate it. Our heart is not big enough to understand the grandeur of even the smallest things and we need a Christ "fully human", a Christ that is living, normal and close to us.

OBJECT OF OUR STUDY

The object of our study is centered, condensed, and synthesized in the words of St. Augustine: "Lord Jesus, let me know myself and know You".

- a) **Ourselves:** Knowing our strengths as well as our weaknesses. Pride, Cowardice, Sinfulness, Narrow-mindedness, Childishness.
- b) **God.** Knowing God as He is: A personal Being, living, hopeful for you, someone who wants only good for you, and is Omnipotent; rather than one who is commonly thought of as being little more than a policeman, an idea made up by priests, or some foreign affairs minister.

STUDY IS A MEANS

Purpose of Study:

- To give a Christian resolution to all the problems life raises.
- To give Christian life an authentic apostolic formation. Formation: means to give form. It is more than mere information; it is the exercise and perfection of our Christian virtues.

We can say that one hour of study is one hour of prayer.

MEANS FOR STUDY

- a) Books – Don't just read good books, read only the best
- b) Magazines.
- c) Communal Acts.
- d) Conferences, study groups
- e) Gatherings, etc.

STUDY, AN AID TO PIETY

Without study, people are generally 'standard' and their piety may become overly exaggerated sentimentality or become diminished by superficiality.

Study needs piety in order to have meaning. God will be more pleased by piety without study than by study without piety, however, both conditions are lamentable.

ROLLO: STUDY

D. DEVELOPMENT OF THE ROLLO**D-1) DEFINITION**

It is possible that on hearing the title of this rollo, some of you might have quietly said to yourselves, “oh brother”, believing that I was now going to say you have to study something. Thank God that is not so. But, it just so happens that man has something on his shoulders called a head and they say it is used for thinking, although for many it is only used to wear a hat. Well, we have a mind, an intellect, and the dictionary tells us that study is the application of intellect to learn a science or an art.

It is obvious that someone who is knowledgeable of something, has had to study it. In order for a doctor to learn the science of medicine he has to study how the heart functions and ways to cure rheumatism. Therefore, study is to use our mind in order to know something.

The Christian life does not take anything away from our personality [personal state of being]. This is so, because man is characterized by having all three of the following: heart - (in other words feelings), mind, and will.

Christian life means that the heart is centered by Piety, the intelligence is centered by Study and the will is centered by Action. As we said yesterday, this is because Piety, Study and Action are the three pillars of our life in Grace.

Our whole personality has to come into play when it comes to following Christ and that includes our intelligence.

Our Action must be based on Piety and guided by Study. Therefore, Study gives aim to our Action and the ability to use our potential adequately so we can hit our target in the bullseye.

Piety moves us to act, but we cannot do the first thing that comes into our head. Rather it is necessary to think and study in what way our Action can be efficacious.

D-2) NECESSITY

Study is necessary to the Christian and this is so because the Christian life is life, not just a garment of liturgical practices and pious prayers, medals, alms, etc. You cannot live the Christian life part time, but rather, it must permeate all our life from morning to night and it needs to give us the solution to all problems.

We need a Christian life that is not like some removable item of clothing, for if our Christian conviction does not reveal to us the meaning of pain, joy, poverty, illness, work, war, or love, it does not help us at all. And this Christian life that permeates all of life, demands that we apply our mind in order to deepen our knowledge and understanding. For if Christian life were not this, a way of life, but rather a series of acts, then study would not matter because carrying out those acts would already be Christian, even when one does know why they are done. But, thank God, this is not the case.

Men are always guided either by ideas or they are towed along by circumstances. In the Christian Life, this results in two ways of living, one of which deforms it.

Well then, there are two concepts of Christian life out there: one is a bourgeois [conformist] and the other which is a living and authentic.

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Bourgeois Christian life is practiced to perfection. It is practiced by Christians who are satisfied, passive, and unable to move or be moved by God's love.

By contrast, there are living, and authentic Christians dissatisfied with their efforts, restless, and moved by their love for God who makes of their Christian life the central nerve of all their life.

The first, live by routines and form a compact, conformist and acceptable mass. They are told to go, and they go, to come and they come. They are all alike and seem to be made on an assembly line.

However, the latter, do not follow routines but rather are revolutionary in the truest sense of the word. They are not all alike, but rather are the active, operative yeast that leavens the dough.

And these two versions of Christian life exist because two kinds of people exist:

- Those who are guided by an ideal, know where they are going and want to go where they are headed, and
- Those who are towed along by circumstances. They do not guide their life, but rather life drags them along. If they live in a Christian environment then they are Christians; if they live in another environment, then they are otherwise.

So, true Christian life is that which incorporates in us the core ideas that move us, lead us and drive us. These true ideas, which are the only ones that give us the authentic Christian life, can only be obtained through Study.

If we only worked for people to go to Mass, or so they would not use bad language or so they would become what is known as "a good person", who are the people who spoil things the most; it would not matter if we talked about Study. We do not want this. We want people to be saints... saints of "_____"
[use the current date] ... with jeans and t-shirts and self-confident because it can be done. And this will only succeed if men fill their mind with a framework of enlightened ideas, fruit of their study, that makes them understand the criterion of the Lord and how to put them into practice.

When people are not guided by ideas, but rather towed along by their circumstances they seem to be made on an assembly line – all the same. Their psychology is like smooth river stones, they lack the character to make them different one from another; they are like Christians of "standard" psychology who do not have character to indicate something personal... they cannot inspire enthusiasm since they themselves lack enthusiasm.

So we see how authentic Christian life is impossible without Study.

This need to study is also made evident to us by Pope Pius XI who says that: "true piety is conscious and enlightened," and we get that enlightenment through Study. Cardinal Gomá (Spain) says "piety that is not sentimental, but reflective and solid, is the child of study". All this is logical, because when there is light in understanding the will moves more briskly. With more light, new things are seen, and this gives us the strength necessary to apply ourselves deeply in the face of obstacles.

It is like what happens when we enter a lighted room in which we clearly see a mess on the floor, and we can either straighten it out or step over it. However, if the room is dark, we will surely fall on our faces at the first object we encounter.

If a Christian does not live based on ideas, but is towed along by the circumstances, everything may appear to be rosy and happy even when it is not. There is no worse lie than half-truths.

What can happen to us is like the person who began to pray the Creed and where it says "Pontius Pilate" would continue by saying "Pontius Pilate was crucified, died and buried". These errors can happen to us in a thousand aspects of our Christian life.

Another example of incomplete understanding is the story of the gentleman who was growing old and decided to split his farm between his two sons on the sole condition that they visit him with his grandchildren at least every Sunday. One son understood the goodness of the father who planned to give

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his sons the farm. At this son's home, going to grandfather's house on Sunday was the most anticipated event of the entire week. This son's children looked forward to being with grandfather and showing him the latest ability acquired or how well they could recite poetry. They treated him with affection and every Sunday the grandfather from pure satisfaction would give something to the grandchildren. However, the other son did not understand this about going every Sunday to visit grandpa. He always went reluctantly, intending to stay the shortest possible time, and he hardly ever spoke to his father. The grandfather treated him well, but obviously did not have the same joy. The two sons had a very different understanding of the purpose of the visits to their father.

Something similar happens with Mass. The Lord has given us everything, even His life, and He only asks that we go to see Him at least every Sunday for an hour. It is Christian to understand this request clearly and look forward to the time we can be in the company of the Lord. However, if we take it as a heavy obligation and view the Mass as boring, we will not get anything out of it.

So it is with many things that are only half known or not known at all – and therefore are unconvincing. There are thousands of foolish prejudices circulating out there against religion.

In all this something happens, like in the joke where there is a castle in Scotland that was well-visited. The tour guide was showing the rooms to tourists and explaining who slept here and who ate there and always ended by saying, "but the greatest glory of this Castle is that every night at the stroke of twelve, all the spirits of the ancestors appear in this room and the ghosts danced a macabre dance." This used to have a great effect and tourists gaped. One day there were two people who wanted to show they were smart and they said to the guide, "Well then we will give you anything you want if you let us stay here tonight to see the ghosts." To which the guide said, "I am sorry gentlemen, but today is Saturday and it just so happens the ghosts take the weekends off."

The Gospel tells us that Christ grew in grace, age and wisdom before God and men. As we grow in age, we also need to grow in grace and wisdom (knowledge of God).

If we were to put on our First Communion suit ... in just the same way, perhaps the concept of Christ we have today no longer serves us and it is necessary to review it, center it and invigorate it. Our heart might not be big enough to embrace the grandeur of the small things, so we need a real human Christ, who is alive, normal and close to us.

Something like this happens to most people in regard to religion. People grow older, but as for religion they know what they knew when they made their First Communion minus all the things that they have forgotten. First Communion, which is something like the endorsement for being a Christian, becomes the last point of reference of the Christian life for many. Because of this, it is logical that our Christian life from back then is not able to solve our problems now.

We are no longer moved by the Infant Jesus of the past. Now we need a Christ who is very much a "man", a Christ who is alive, normal and close to us, that is capable of solving our problems now and will be the answer to our concerns and the ideal of our dreams.

We can only come to know this living and whole Christ if we dedicate ourselves to study Him. From all this hopefully you now see the need to study in order to be a real live Christian.

D-3) OBJECT OF STUDY

We see that we have to study, but we must know what we have to study. We are not talking, of course, about studying at the university or the seminary. St. Augustine tells us what we have to study in much the same way our *Pilgrim's Guide* tells us we ought to examine our conscience.

The purpose of our study is centered, condensed and synthesized in the phrase of St. Augustine: "Lord Jesus, let me know myself and know You." This phrase summarizes everything we are interested in knowing and therefore studying: ourselves and God.

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a) Ourselves:

First, we need to know ourselves. After a sincere and deep study, it was possible to conclude that people fail because of one of the following five reasons: pride, cowardice, sinfulness, narrow-mindedness, or childishness.

The day we are able to restrain these five motives, we will realize within ourselves the joyful hope of our Father in Heaven.

This is why it is necessary for each of us to study the amount we have of each of these five motives. Then we will really know what we are like and how much we yet lack in order to be the saints that God dreams us to be.

Someone who is **proud** wants to be and believes himself to be more than others. This is someone who values himself above his true worth. Actually, it is foolish to be proud because it means we are something less than what God wants us to be.

Someone who is **cowardly** does not face life. In the face of the problem, or even in the Cursillo itself, someone cowardly does not want to make decisions for fear of being obligated by them.

Sinfulness is seeking happiness, but the wrong way; it is confusing happiness which is peace and joy, with pleasure which is only the relaxation of the nerves.

The **narrow-minded** person is one who fails to understand the truth of real Truth and wherever he cannot reach, he does not allow others to reach either.

The **childish** person is the one who takes life as a hobby and lacks character. The Lord said we had to "become like children," but it is not necessary that we **be** a child to become a child of God.

b) God:

In addition to knowing ourselves, we must know God. For many, God is a kind of a policeman ready to punish us for the smallest mischief. For others, God is a kind of an extraordinary minister of foreign affairs to whom we rush for aid in situations of illness, imminent death, tests, problems, or emergency service calls. For others, God is sometimes thought of as an idea thought up by priests so they do not have to work (as in people think they live off the parish). For others, God is someone we can blame for everything that does not go as we wanted. In the end, there are all kinds of concepts of God, one for every kind of person.

But God is someone very different and much better than this. We could give a definition of God that is not philosophical but a vital one by saying that He is a living, personal Being, excited for you, who desires only the good for you, and who is Omnipotent. Only this concept of God which is the authentic one can fulfill our desires. The other concepts of God are what sweetener is to sugar – a mere substitute.

D-4) STUDY IS A MEANS

We now see the need to study, but we must be careful not to overemphasize its importance. Study is only a means to achieve a purpose; we must not make it the purpose itself.

Study for study's sake is nonsense. If someone had study as his purpose, it would be as foolish as having a vocation to be a boyfriend, without ever intending to marry, or having the vocation to be a seminarian but not a priest. It does not make sense.

Nevertheless, it sometimes happens that the Study of the Christian Life becomes an end in itself. Most of us know people who consider themselves "formed". They spend a great deal of time memorizing all the Mass times, the names of all the saints in the book of saints, etc. But knowing things simply to know them is foolish. We must know them for a purpose.

And if we want to study the Christian life, we do so to find a Christian solution to all the problems encountered in our lives. The same is true of a doctor – he examines a number of illnesses and their cures not to know them but to heal the sick, to make a living, or whatever other purpose he has.

The purpose of our study is to provide us with an authentic apostolic formation. But in the good sense of formation. To form means to give shape and it involves more than just informing ourselves. In this case, it means to give form to life, and it is our attitudes and works that give life its form. That is why we study – to give Christian formation to our attitudes and work and through them, formation of our life.

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What we seek is the practice and perfection of the Gospel message in our lives, not to keep it selfishly for ourselves but rather to communicate it to others. This is why we say our formation has to be apostolic. In other words, we need to project these attitudes that we acquire in study into our environment as we live them in our daily lives.

We can say that an hour of study is an hour of prayer.

To have an apostolate, we must know how to use our mind.

It is told that there was a car salesman who was very savvy and when someone was going to buy a car, he would begin by showing the best one explaining all the latest features. If they did not take it, he would go to a cheaper car with the same system. In this way, he said he always sold the best cars.

We also have to use our mind, so that our apostolate is effective, knowing that what we share may cost a lot, but it is worth more. Once we have thought out our action (i.e. what we're going to do), we need to launch ourselves into it without fear, knowing that the Lord never fails on His promises and that the Holy Spirit will put effective words in the mouth of His apostles.

D-5) MEANS TO STUDY

In order to properly study, we need some means to study. There are many different means that will help us to know more and better the Gift of God and its projection in all things.

First of all, there are books. In today's world, almost everything is available in print and can be read. We should heed the phrase that says, "Take care not to read good books, but only the best". Today, thank God, there are many good books that read as easily as a novel and can help us to know God better.

In the first place, we have the New Testament.

There are many other books as well that help us become more excited over the reality of the Christian life and I can tell you more about them if you like. Besides books, there are magazines that can also help us know Christ better and the internet is a wonderful resource for finding material to know better Christ.

In addition, something as informal as a gathering of Cursillistas around a table in a coffee shop with some refreshments can be a great means of better knowing Christ, as we get caught up talking to each other about Christ instead of politics or sports and we have a great time.

D-6) STUDY, AN AID TO PIETY

Yesterday we heard in the Piety rollo that our Christian life is supported by the tripod of our Piety, our Study and our Action.

Without Study individuals are usually "Standard" and Piety either becomes sentimentality or it shrinks into superficiality. Study requires Piety in order to have a meaning, and the person who has piety without a meaning will be more pleasing to God than the one who studies without piety, although both are regrettable.

Keep in mind that we should take care not to exaggerate the value of study, because God will always be more pleased for us to have Piety without Study than to have Study without Piety, yet what He wants is that we have both.

A short story in the life of Saint Vincent Ferrer will illustrate this point.

It is said that St. Vincent was preaching in a seaport on one occasion and all the people listened in wonder. Apparently, he was a great saint and he took the time in between each sermon to speak to those who had listened to him. On one of these occasions, a poor coalminer told him that he was in the habit of saying a prayer as, "My God, I wish I had always offended you and never loved you."

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St. Vincent told him he was mistaken and that the prayer was just the opposite: "My God, I wish I had always loved you and never offended you."

The coalminer left wanting to pray as he should, but upon leaving he became mixed up again and he could not remember how the prayer actually went. Worried by this, he asked to speak again with Saint Vincent and was told that at that moment he was leaving the port. The coalminer began running to catch St. Vincent. As he ran, he was looking for the saint with so much enthusiasm because of his sincerity in wanting to pray well that when he arrived at the port and found that the boat Saint Vincent was on had already left port, he just kept running right over the water. Upon catching up with the saint, he shouted asking St. Vincent to repeat the prayer, because he kept getting love and offend all mixed up. St. Vincent replied, "Say it like you want, because you have faith enough to walk on the sea".

The important thing is not to know a lot, but to truly love.

There will always be something more important than being smart or wise and that is to be holy.

Therefore, it is important that we study, but we need to also know that it is not necessary to be a theologian to be holy. We need to clearly know that to be holy is the only thing that can really interest us, because it is the only thing that matters to God. In this way, we will live not only a deeply known Christian life but also deeply felt and God will rejoice with us in our happiness.

STUDY: Mallorca, January 2020
[Time: Approximately 30 minutes]

ROLLO: ACTION

A. SYNOPSIS: “ACTION” ROLLO

Apostolic Action is only of value when it is a consequence of being Christian. Action that is not an expression of our innermost being does not have the strength of efficacy, because it does not truly take on the unmistakable mark of a vital commitment; at the most it serves to pacify those who believe that by having a certain quota of activities, they have fulfilled their obligation.

A-1) INTRODUCTION

We are referring to Apostolic Action: which is the exercise of the power of charity that, based on the combination of exercising both supernatural and human powers, drive us to expand the Kingdom of God.

NECESSITY

a) Internal and vital for ourselves.

There is no Christian life without Christian action. The Christian life does not know rest; you cannot cross your arms and do nothing.

b) External and vital for others.

The world needs a living ferment mixed into it, acting as a leavening agent.

c) Essential in the Church.

“Go and preach to all people.”

ELEMENTS

Mind, Will, Arms, Knees.

All the capacities of man at the service of God.

QUALITIES

Rational, determined, enthusiastic, constant, supernatural and apostolic.

All the powers acting at the service of God.

METHOD

a) Make friends: by means of our initiative.

b) Become friends: by making them desire our fellowship.

c) Make them friends with Christ: by showing them the ultimate test of our friendship is to make them friends with Christ.

ACTION

B. CHARACTERISTIC NOTES

Care should be taken to center the concept of action on its most essential point, so the result is not “being” without action, or an action without “being”.

B-1) SITUATION

This is the first rollo of the afternoon on the second day which is usually given right after Lunch. Because of the timing, it may be difficult to catch their attention.

B-2) ATMOSPHERE

At this point in time, normally, the majority of cursillistas are living in grace. The Cursillistas have been warmed up by the Piety rollo, their prejudices against Study have been cleared away and their souls have been stirred up by the Sacraments rollo. They are ready to have their horizons elevated to the supernatural.

B-3) PURPOSE

The Piety rollo has awakened a restlessness in them to ‘do something’ and in the Action rollo they are presented with a specific way to do this. We want to make them realize the great adventure of the Christian Life. That in times of difficulty all those who truly look, will find the help they need, and all this is based on the commandment of Christ to “Love God above all things and love your neighbor as yourself.” This is a consequence of the application of the “Layperson: Christian in the World” rollo.

B-4) TECHNIQUE

It is considered a given that all are living in grace, because to consider it so can serve to move someone who is not yet. It must be an explanation based on theoretical foundations which are explained and given vitality by using personal examples from the Rollista’s own life. However, if not lived, one may relate anecdotes that have been perfectly learned and incorporated, so as to be able to give a warm and human tone considered to be their own, that all are able to accept as plausible and that at the same time inspire them towards imitation.

B-5) STYLE

It should have a cheerful nature with the same thrust as the Piety rollo. The style should be convincing so as to present apostolic action as a necessary consequence of our Christian Life.

C. OUTLINE: "ACTION" ROLLO

DEFINITIONS:

Action in general: Exercise of a power

Human Action: Exercise of our human powers (mind, will, and senses) that allow us to reach our ideal

Apostolic Action: Exercise of the power of Charity; love of God and love of neighbor for God; that based on the exercise of those supernatural and human powers drive us to spread the Kingdom of God.

Note: The term 'Action' in this Rollo refers to 'Apostolic Action'.

NECESSITY FOR ACTION:

To communicate Christ, our apostolate: the perfection of our Piety.

a) **Internal and vital for us:** We are the power of Christianity and all power demands action as a vital necessity, since life is characterized, reinforced, developed, strengthened, and perfected by means of action.

All vital power condemned to inaction becomes sterile, atrophies, and dies. We must be vanguard Christians and the vanguard cannot know rest. "Always maintain a spirit of conquest." Pope Pius XII.

b) **External and vital for others:** The world is corrupted. Life cannot spring from decay but from a living ferment that, when put into the dough, acts as a leavening agent, "A Christian is an example and guide for a world that is profoundly ill." Pope Pius XI. Spontaneous generation [the disproved theory that living creatures can arise from non-living matter] would be a miracle and God does not reward laziness with miracles. We must seek out people where they are. If we do not win them over, they will overtake us. "The time for action is now." Pope Pius XII

c) **Essential in the Church:** This can be deduced from its essence... it is not a brotherhood for religious parades during Holy Week. "Go and preach to all people" says the Lord.

ELEMENTS:

a) Mind. b) Will. c) Arms. d) Knees.

QUALITIES

- a) Rational
- b) Determined (brave and convinced)
- c) Enthusiastic
- d) Constant
- e) Supernatural, trusting in God
- f) Apostolic

APOSTOLIC METHOD:

a) Make friends:

1st Look for them; don't expect them to look for you.

2nd Find them; don't wait for them to find you.

3rd Get close to them; don't wait for them to get close to you.

b) Become friends:

1st Live the Truth.

2nd Be interested in them.

3rd Be cheerful and optimistic.

4th Be understanding.

5th By putting up with them, we sanctify ourselves.

6th Love them, speaking to Christ about them.

c) Make them friends with Christ:

ACTION

1. **For Christ:** Not how we do it, nor where we do it, but **Whom** we do it for. We are not looking for ourselves but for Him; we are not seeking to triumph, but that He triumph. We do not want them to love us but that they love Him.
2. **With Christ:** Living in grace, praying. Trusting in His help.
3. **In Christ:** We are acting on those baptized who have the seed of Christ planted in their souls; we have to wake up their faith and make it sprout again.
4. **Like Christ:** Samaritan, Zacchaeus, Dismas (Good Thief).

AS THE FATHER HAS SENT ME, SO I SEND YOU.

ROLLO: ACTION

D. DEVELOPMENT OF THE ROLLO:**D-1) INTRODUCTION**

As we said in the Piety Rollo, the Christianization of the world is carried out in a three-measure rhythm of: Piety, Study and Action.

All three are closely linked, since without Piety we would not be strong, without study we would not be able and without action we would not be helpful.

Since we have already spoken about Piety and Study, we will now focus on Action.

D-2) DEFINITIONS

Action is the exercise of power. If we move a chair, we perform an action, exercising our physical power.

If we study a lesson, we exercise our intellectual power.

Obviously, there are many kinds of actions, among them we can highlight:

- a) **Human Action** is the exercise of human powers: (mind, will and senses) that lead to the realization of our human ideals.
- b) **Apostolic Action** is the exercise of the power of charity – love of God and love of neighbor for God – that based on the exercise of supernatural and human powers, drive us to spread the Kingdom of God.

Note: As we speak of action in this rollo we are referring to Apostolic Action.

In this rollo we are going to focus solely on Apostolic Action, which is considered the exercise of the power of Charity (Love).

D-3) NECESSITY

As we have said, all action must be a consequence of life, but life is also stimulated by action. There is reason to doubt the strength of this life when it does not manifest itself effectively in action.

This is why our apostolic action is necessary as a stimulus and expression of our life in grace and because it is very necessary to communicate Christ as the essential objective of the apostolate.

Apostolic Action is the perfection of our Piety as we said yesterday at the end of the Piety rollo. Since this perfection of Piety is to communicate the grace within us, we are also to enthuse and convince ourselves in order to enthuse and convince others.

Therefore, if we are in grace, Apostolic Action is necessary mainly in three dimensions:

- 1) **Internal and Vital for ourselves.**
- 2) **External and Vital for others.**
- 3) **Essential in the Church.**

1) Action is Internal and Vital for ourselves.

People give power to Christianity and all power hangs on action as a vital necessity, because life is characterized, strengthened, developed, reinforced and perfected by means of action.

All power doomed to inaction suffers sterilization, atrophies and dies. For example, this is what happens with water in a pond that because of lack of movement, becomes stagnant. This is the opposite of what happens in rivers, where water is always moving and being aerated and is not stagnant. Just like when you have had an arm in a cast for some time, it is difficult to move freely, and some exercise is needed, so that it gains its usual agility again.

Vanguard Christians and those on the front line cannot know rest. "Always keep the spirit of conquest alive." (Pius XII).

ACTION

With this we verify that without action, the Christian Life is like learning how to swim by correspondence. Life is developed and strengthened through action. Let's be vanguard Christians on the ball and on the frontline.

2) **Action is External and Vital for others.**

We saw what the current world situation is in the "Layperson, Christian in the World" Rollo. The world is corrupted.

Life cannot emerge from decay, but from a living ferment that acts as leaven in the dough. Pope Pius XI called for "Christianity to be an example and guide to a profoundly sick world."

Spontaneous generation [the disproved theory that living creatures can arise from non-living matter] would be a miracle and God does not reward laziness with miracles.

The Pope said that "The salvation of many is linked to a few." We must seek men in their own territory.

We apostles, or at least those who want to be apostles, with our style of holiness in this twenty-first century should hold on to one another to win them all for Christ. We should go bravely, face to face, so that no one can complain later about not having known the joy and happiness of this life in grace and then one day throw it in our face.

3) **Action is Essential in the Church.**

This is clear from its very essence. It is not a brotherhood for religious Holy Week parades. Obviously, those seriously intending the re-Christianization of the world cannot be satisfied doing "Christian things ". Undoubtedly, what is apostolic is more than a pious meeting for hobbies invented for relaxation and recreation with good people that allows for everything but commitment. The Church is to go and preach, not stay and comment.

Many stay to do what is not necessary, to believe themselves excused from doing what they should, and commenting on or criticizing what they are not able to carry out.

The essence of the Christian Life is living and participating in the Gospel in such a way that makes the Good News New, living the Christian Life at every moment with the vigor of doing so for the first time. Let us never forget the stature of the men we win for Christ will be of the same size as the Christian ideals we propose to them.

Our grace in order to be grace needs to be apostolic. The Church in order to be Church needs our witness. The World in order to conform to the plans of God needs our action.

At all levels and at all latitudes there is the need for a group of determined men who, loving God above all things, serve Him in spirit and in truth. They must be able to impel others with their enthusiasm and decision, raising their ideal and spirit in order to send them out to win over everything for Christ.

D-4) ELEMENTS

In order to be efficacious, our apostolic action needs certain elements: Mind, Will, Arms and Knees – and all of them are led by the Heart.

- **The Mind** is that part of us which prompts us to thank God for the gift of intelligence, using it to plan apostolic action.
Organization should not smother life, but life itself automatically organizes itself in the face of its demands. This is why apostolic action if it is truly vital and authentic, establishes an overview of action in terms of efficacy.
We are wrong to deny the gift of intelligence in planning our action.
Not allowing ourselves to be bound by organization does not mean working in disorder. This order establishes a standard which is more than "saving souls". We propose that everyone know that God loves them.

ACTION

Example: In a certain town there was a key person to take to Cursillo and everyone proposed to work together so he would go. Everyone prayed and sacrificed, and this obtained a promise from him that he would go. In the end, they forgot to tell him the exact date of the Cursillo so the whole plan was ruined.

- **The Will.** The Will is simply the decision to do what we want, because if we only think about it but do not carry it out, we are left without accomplishing anything. We have to think that whatever matters - costs something.
We should not be people without will, without character, without personality, so we can avoid what happens to the character in the play "Vested Interests" by Jacinto Benavente [Nobel Laureate] who says; "At home we do what Dad wants, if my mother agrees and I am not against it."
We cannot give up, because if we do not do what God expects of us, there is no one who will replace us.
It is amazing to see the things the Lord accomplishes through people who want to put their will 'on the edge' of what is possible.
- **The Arms.** The arms are the human part of the action. It is 'doing' it.
We can think of an action to perform; we can have the will to do it, but the action can fail to be done for any reason. Like that person who had a friend who lived 7 kilometers from the capital and every night in his examination of conscience he repeated: "Tomorrow I have to go see him," but when it came time, he hesitated to get to it, which in this case was to get walking.
It is not about saying to the Lord: we will open the door to you tomorrow, only to once again tell him, "tomorrow."
Seeing our arms being used is the visible sign that our 'will' has been put into action.
- **The Knees.** The knees are the principal thing, all of the above is not enough. It is also necessary to ask Christ to help us, to work with us, have Him participate in our plans.
The knees are the great "palanca" of the apostle: Before speaking to a person about God, we need to speak to God about the person. Before taking action, we need to trust the One who can do everything. He already knows everything, but He wants us to ask Him.

D-5) QUALITIES

In addition to the above elements, in order for action to be truly efficacious it must have a number of qualities: it must be: Rational, Determined, Brave, Convinced, Enthusiastic, Constant, Supernatural and Apostolic.

- **Rational:** We have the mind to think, and if possible, to think in a rational way, so we can distinguish ourselves from the animals.
We should not plan nonsense. It would be foolish if at four in the morning we went to convince an individual to attend a Cursillo. Because if at that time he kicked us out he would be acting within his right.
We must take advantage of the moments that are key to the individual. The important thing is to note the response that our action finds in the other. More than what we can say is to know how it will be received.
We should not put ourselves in a situation like the man who went to a doctor's house for the sole purpose of collecting payment on a bill. The office was full of customers waiting their turn. The doctor opened the door of his waiting room and made that man go in and without letting him explain hurriedly ordered him to undress in order to diagnose him. It cost him blood, sweat and tears to make the doctor understand he had no illness and that all he was trying to do was collect payment on a bill.
Not everyone should be treated the same way. Some are not going to understand without a thorough explanation, while with others just half a word will be enough.
- **Determined:** Action must be decisive without hesitation.

ACTION

If you are convinced of the importance of your action, you must not hesitate to implement it. We should not expect someone else to take care of it. Any undue delay in carrying it out decreases its value.

This is like the situation you know of and perhaps have undergone, that invariably occurs when those sitting at the table of a coffee shop face the moment when it is time to pay the bill. There will always be someone who because of good manners will gesture as if to go for their wallet fast enough to make a good impression, but slow enough to let someone else be faster.

➤ **Brave:** The action must be brave.

Courage is the opposite of cowardice and nothing has ever been written of cowards. We trust God because He promised to help his followers.

True bravery is overcoming the fear that comes from the knowledge of what is at hand.

➤ **Convinced:** Decision and courage born of conviction.

Our decision must be based on ideas and convictions not feelings, because then it would not be conviction but simply sentimentality.

If our belief is strong, determination and courage will be a natural consequence of it. Action must be convinced because evil can convince those who are not fully convinced. To say, "There it goes!" does not convince anyone, but saying, "Here I go!" is quite different.

➤ **Enthusiastic:** Enthusiasm is born from our life in grace that is conscious and growing.

This explains how one can be walking down the street and in a simple handshake communicate warmth to a brother that comes from the truth of knowing each other to be brothers in Christ.

This enthusiasm can only be born from the experience of Christian Life. Our enthusiasm should be a consequence of the realities that are able to awaken in us the truths contained in the Creed. What Christ wants is it to be a reality and source of energy inside each one of us.

➤ **Constant:** We should not tire.

Sometimes we leave an apostolic plan that, had it been followed a few more minutes, would have been a success. We should think about what would have happened to us if the person who encouraged us to go to our Cursillo had given up five minutes before convincing us. We would not be here.

➤ **Supernatural:** Action must also be supernatural, that is, trusting in God.

We know the fate of the righteous is in the hands of God and God cannot deceive nor be deceived. We must simply: jump without a parachute wherever necessary. All that matters is that we are righteous.

➤ **Apostolic:** That is to say, with universal meaning and for greater honor and glory of the Lord.

We do not fight for us, but for God. We fight not for the glory of the "high and mighty" but for the Lord. No fighting is done for a certain party, group or race, but for the salvation of all without distinction of sex or age. We fight not for the most intelligent, nor the most likeable, but for all people, because Our Lord gave His life and shed His blood for all of them and each one of them.

All apostolic actions have been successful when they have been practiced and exercised on the basis of these qualities and elements listed above.

D-6) APOSTOLIC METHOD

There are three steps:

- Make Friends.
- Become Friends.
- Make them friends of Christ.

➤ **Make Friends.**

In order for our apostolic action to be efficacious, we need to seek friends, not wait for them to find us. Look for those who can be the best friends.

Find them, do not expect them to find us.

ACTION

Approach them. Do not expect them to approach us.

➤ **Become Friends.**

After making friends, we must become friends; that is to say, be near to them and live their truth. Everyone has a part of the Truth. The Truth is Christ. What happens is that the world only takes part of the truth more or less in disguise. Everyone has their share of the truth in their problems and in their lives and we should be interested in it. In short, try to understand them, be concerned, care about them, be cheerful and optimistic and also accentuate our understanding of their situations. Because although each person is altogether different, every person is personally loved by Christ. We are not to consider people generally, but personally. We must sacrifice ourselves for them, putting up with them.

We should love them supernaturally before the altar talking about them to Christ, because we should not be selfish like those who only care about themselves. We should love everyone as they should be loved. We should consider how to enthuse others in a cheerful, jovial, quixotic way, [acting courageously even though the goal seems impossible] showing them Christ.

After the Cursillo, before beginning any apostolic action, it is best that we always go to the Tabernacle to greet the Lord to ask Him to enlighten us, to ask Him to give us strength, courage, bravery and especially holy ambition to overcome the obstacles that may arise, and to infect all the brothers and sisters that we can find.

When we go to our environments, we must look for their soft spot, look for which side the living water of grace is lost, and look for the weak point where we can more easily reach their heart and through the heart, reach their mind.

Thus, in our environments, we should be winning everyone over for Christ, motivating them to be enthusiastic about Him and overcoming obstacles that make the Lord's world less Christian.

➤ **Make them friends of Christ.**

The goal of this whole apostolate is to make them friends of Christ.

Make them friends of Christ acting in four ways: For Christ, With Christ, In Christ and Like Christ.

1. For Christ:

It is not how it is done nor how much is done, but Who it is done for. We do not look for ourselves but for Him. We do not seek to triumph, but that He triumphs. We do not want their love, but that they love Him.

Because we are not looking for ourselves, but we seek for Him. Because we do not intend to be successful for our own good, but that He will triumph. We do not want them to love us, but that they love Him. We do it all through and for Christ. It does not matter how it is done or how much is done but for Whom it is done.

2. With Christ:

Acting with Christ, intensely living in grace. With an exuberance of grace that overflows in every way: in our speaking, in our feeling, in what we say and in our laughter.

Living in grace as we pray. Always trusting in His help.

Because we cannot imagine, we cannot think, of trying to carry out our apostolate while in a state of sin. It would be like trying to heal the wounds of Christ with infected hands.

3. In Christ:

We act principally with those who are baptized and have the seed of Christ in their soul to awaken and regrow their faith. We will also make them friends of Christ, acting in Christ, because all men have been redeemed, both those baptized who have the seed of Grace and those who still await the Gift of faith and with it the joy of feeling and living the adventure of one baptism in the Church.

4. Like Christ:

And finally we have to act like Christ did, regardless of locations or convenience, or social classes. Christ did not look at what they were, but what they would be.

ACTION

When Christ carried out His apostolate, He did not notice any of this. He spoke with a fisherman, a Samaritan, with Mary Magdalene, with Zacchaeus, even though it was a scandal for the Pharisees who tore their clothes and said, "If he were a prophet, he would know what kind of people they are."

So we too, courageously have to talk to everyone, making friends with everyone and brothers of all. We have to make "love one another" current. We must love our friends and enemies, those who are with us and those who are against us, so that we can all form this family of God which will fulfill at all times the wishes of the Father. For Christ said, "Go and preach to all nations." and we go and preach to all to bring them all to Him, fulfilling those words: "As the Father has sent me, so I send you."

ACTION: Mallorca, January 2020
[Time: Approximately 35-40 minutes]

ROLLO: LEADERS

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A. SYNOPSIS: "LEADERS" ROLLO

Lay Leaders are those who, upon hearing the call of the Lord, throw themselves decidedly into an apostolic action that is the expression of an eager, convinced and dynamic disposition through which Christ can act in them always increasingly and better from the center of their personality in grace.

Leaders are a truly diverse group. They are not asked to abdicate their freedom or personality as children of God, but to project them to the infinite. Leaders also possess a spontaneous combination of human and supernatural qualities that they work to progressively strengthen.

A-1) The Leaders:

Conscious of their mission.

The baptized:

Incorporating a Christian axis within their personality, clearly seeing the demands of their Baptism and actively trying to accomplish those demands by pushing themselves to the limits of their possibilities.

Leaders must be: Laypersons, Saints, Apostles, Men of their times, acting within a set of natural and supernatural qualities.

Natural Qualities:

They have a truly human personality, centered on a Christian axis.

Supernatural Qualities:

Developing the inexhaustible potential of their Baptism.

B. CHARACTERISTIC NOTES

The Rollista must be spontaneously lively, normal and realistic in their description of these qualities.

B-1) SITUATION

This is the last rollo of the second day. By this time most of the Cursillistas are now living in grace, with the exception occurring in the case of a difficult situation.

B-2) ATMOSPHERE

At this point in time the atmosphere is becoming decidedly channeled in such a way that it weighs heavily on those who are unwilling or undecided, causing them to have an intense internal feeling of discontent if they are not yet fully participating in the Cursillo. In general, this time is characterized by a growing interest on the part of all.

B-3) PURPOSE

We must win them over wholly. Try to have all go to confession and reach out to the ones who are not participating. Brighten the Cursillo for all so that all will find in it awareness of the mission to be carried out. Give depth and permanence to their joy.

B-4) TECHNIQUE

Use personal witness to illustrate what is being explained. The rollo should be given in a friendly manner that shows the certainty and conviction of the person giving it.

B-5) STYLE

The explanation needs to be natural, sincere, convincing and convinced.

C. OUTLINE: “LEADERS” ROLLO

INTRODUCTION:

This is not about being in charge, directing some situation or having a position.
Men move in constellations.

DEFINITION:

Leaders are those who lead and guide; those who having heard the call of the Lord, throw themselves decidedly into action with an open and well-balanced spirit and with a criterion of supernatural efficacy. Leaders are those whose decisions decide, whose opinions convince, and whose actions stir others.

The realization of Christianity depends on the leader.

“It is a truth verified by experience that the progress of any institution depends mostly on those who lead and guide”. (Pope Pius XI, Patriarch of Lisbon)

WHAT THE LEADERS SHOULD BE LIKE:

Therefore, Leaders “... must be sound Catholics, firm in faith, solidly instructed in religious matters, truly submissive to the Church and especially to this supreme Apostolic See and the Vicar of Jesus Christ. They must be men of real piety, of manly virtue, and of a life so chaste and fearless that they will be a guiding example to all others.” (Pope Pius X, The Firm Proposal)

The determining factor in formation is the will to be formed. Not to be formed is to be deformed.

QUALITIES OF THE LEADER

A) Natural qualities:

1. To know:
 - a) The ideal: what one proposes to do; where one is going; what one wants to achieve.
 - b) Their reality: the environment in which one moves; the problems surrounding the leader; dealing with each one according to his character and temperament. To always be in rhythm with the needs and in tune with the demands of the reality in which he lives; Enlivening, channeling and Christianizing it.
2. To have:
 - a) Discipline: accepting God’s will in all His manifestations.
 - b) Friendliness: Mutual understanding and joy. The Grace of God which is the source of authentic joy.
 - c) Initiative: Not to wait for orders; act decisively in a firm and constant manner. God needs people who look for, find and apply solutions.
 - d) Generosity: Get involved, God wills it; giving oneself freely and enthusiastically for Christ, not measuring the sacrifice. Not too much or too little, but all. Not to give things, but give oneself. To be generous, not a little bit generous.

Summary: One must have a human personality joined to a Christian “axis”.

“Being” Christian does not nullify; rather it empowers the personality.

B) Supernatural qualities:

- a) A living faith: Boldness in the face of the unknown, trusting in the Grace of God; knowing that we are instruments of God and expecting everything from Him when we have given our own utmost effort. To mix in the omnipotence of God in our circumstances.
- b) Humility: True awareness and a sense of our condition as the Lord’s instruments and of the talents He has granted us so that we may put them to use for Him. Humility is the truth.
- c) Hope: The Virtue of hope begins when all human hope ends. God is concerned with people, not with “works”. The criterion of efficacy is the final judgment (that all may be on the right). The fullness of time, Christian hope is dynamic, making a runway for miracles.
- d) Charity: For a Christian, this life is nothing more than a series of challenges to our holiness, and charity is a definite subject on which we will be judged. The charity that is Love, lives in the details and acts microscopically. This is not compassion. It gives meaning, vigor and efficacy to our life.

LEADERS

Summary: To develop the inexhaustible potential of Baptism.
To have our will at the cutting edge of what is possible.

Each one in their place and doing one's utmost in our circumstances. "You will see even greater things than this."

ROLLO: LEADERS

D. DEVELOPMENT OF THE ROLLO:**D-1) INTRODUCTION**

It is possible that upon hearing the title of this rollo there will be more than one who thinks that what is going to be said now has nothing to do with him, because he has no position/ title in any church group nor plans on having one. Being a leader, in the sense that we give to this word, is not about being in charge or putting others in charge, nor to be a leader at a Cursillo. It is not about having any position. It is something different and very serious.

If we just observe briefly, we will see people go through life like the stars - in constellations, or like fish - in schools. All around us there are a number of people who are influenced by the way we act and see things, even though we do not suggest it to them. In other words, each one of us has their visible or invisible planetary system even perhaps without realizing it. This happens to all of us, each to his own degree, because even a hair makes a shadow. Whoever lives in grace instead of shade makes light, and when we talk about leaders, we refer precisely to those who influence others.

A leader is a person who moves, stirs or touches. The one who makes decisions that are decisive, opinions that resonate in others, and postures that give rise to chain reactions in the same direction.

D-2) DEFINITION

Lay leaders, therefore, are those who hear the call of the Lord, and decidedly launch themselves into apostolic action with an open and well-balanced spirit and with a standard of supernatural efficacy. They are the ones who embody Christ in the world in a clear, vivid, compelling and truthful way. They are the ones who open paths to God.

Leaders are those whose decisions are decisive, their opinions convince, and their actions stir.

We have said that this Cursillo we are making is about Christianity. Well, the realization of Christianity we seek depends on the leaders, because as Pope Pius XI said, "*it is a truth confirmed by experience that the progress of any institution depends mainly on those who lead and guide.*" (Pope Pius XI, Patriarch of Lisbon). This is logical, since when a bank goes bankrupt no one would think to blame the doorman but rather the board of directors or anyone else but him.

If each one of us turns to Christ, he will be leading and guiding something, some aspect of the Mystical Body to some degree. Some guide more than others and the most effective will be those Christians who move and stir up more individuals in their lives who are not in the best positions, but those who have more personality and therefore more ability to influence.

D-3) WHAT SHOULD THE LEADER BE LIKE?

Therefore, leaders "...must be sound Catholics, firm in faith, solidly instructed in religious matters, truly submissive to the Church and especially to this supreme Apostolic See and the Vicar of Jesus Christ. They must be men of real piety, of manly virtue, and of a life so chaste and fearless that they will be a guiding example to all others." (Pope Pius X, The Firm Purpose)

In short, the Pope does not ask of the leader more than baptism requires and baptism requires everything of everyone, but not everyone is the same. Thus, the impact of the requirements of Grace will be different in each individual.

The Leader has to possess these qualities or do what is necessary to attain them. Where there is a Leader (in other words a solid, confident and sincere Christian) reality weighs more without distortion of

the authentic. Individuals always have the great pleasure of doing what they should, or otherwise be sorry for not having done so and they admire whoever does. Because regretting and admiring are the only ways to obtain what God wants us to achieve.

D-4) QUALITIES OF THE LEADER

There are natural and supernatural qualities every Christian should have but perhaps by not fully living as a Christian, you have not perceived, developed, and exercised them. These qualities come together in the person so that it is impossible to separate or distinguish them.

In the same way that we can pay the best compliment to a natural flower by saying that it looks like an artificial flower, and to an artificial flower that it looks natural; as for a Christian who is real, we are left without knowing if he is so much a man because he is so saintly or if he is so holy because he is so much a man.

A. Natural qualities:

Let us first look at the human or natural qualities that we can summarize by saying the lay leader must:

1. **Know the Ideal:** Knowing what is proposed, where we are going, what we want to achieve and the best way to achieve it.

Like a sculptor strikes the stone to fit the sketch, so we must be clear of the ideal we pursue while striking reality until it is aligned with it.

The ideal we believe and want is synthesized in the word "pilgrimage", explained within the meaning of the phrase: "To be on pilgrimage is to journey to the Father through Christ, driven by the Holy Spirit, with the help of Mary and all the saints, bringing your brothers and sisters along with you." which synthesizes, summarizes and sums up our being and our work, which is the core of all our concerns. So that we can always have this phrase at hand, it is included in our *Pilgrim's Guide*.

2. **Know their Reality:** The environment in which we move, the problems around us, always being aware of the concerns of the moment.

Today we will say almost nothing about knowing the reality, because tomorrow there is a rollo entitled "Study of the Environment" in which we will see what the reality is that surrounds us and the terrain in which we live.

What we should always pursue is to show people the reality of Christian Life, because when the Christian life is shown without impurities and made to come to life, everyone is interested.

3. **Have Discipline:** Not that Christians need to have the regimen of military life, but rather, the discipline we talk about will make effective use of the freedom we have as God's children. And so, we accept the will of God in all its manifestations, which sometimes asks us to be at the Crucifixion when we carry our cross with grace in the circumstance of our life. At other times it will move us to live and think with the air of the Resurrection when a circumstance gives evidence of the triumphant reality of Christian Life.

In this way, discipline means that each candlestick holds its candle, that everything runs through its proper channel. Imagine what would happen in the Cursillo, if one of you went to the chapel at lunch time or to eat at bedtime; the mess would be enormous. As the Cursillo is but a synthesis of the Christian tone in which we should live our life, it is easy to understand that in this also, each candlestick must hold its candle tightly at the exact point, so that it can receive all the breath of the Spirit on every curve of its pilgrimage.

4. **Be Friendly (Congenial):** Considering from the beginning that we refer to congeniality in terms of theology and never in terms of meteorology or a stereotype friendliness which is anything but friendly. Conversations about the weather between Christians are as out of place as a stove in the Sahara Desert and the goofy stereotypical smile is only proper for someone who has no reason to smile other than some kind of nervous tick in the muscles of the mouth.

It is told that a certain individual boarded a bus and saw the driver with his mouth half open and stretched out as in a toothpaste ad or like an American politician at election time. He asked if he had some disease of the mouth and the driver just answered, "No, it is because I am friendly."

LEADERS

It is not about this kind of congeniality. The Christian has reason to always be joyful and his joy communicates, not because one is chatty and smiling, but theologically, because he who lives in grace will allow the Grace of God – always the seed of authentic joy – to transmit as long as his selfishness does not mute him.

Everyone deserves our charity in the form of joy because either they live in Grace or they could live in it. A true saint is never sad. There is a very true phrase by a girl who prayed: "for the bad people to be good and for good people to be nicer."

5. **Take Initiative:** The Christian cannot wait for mandates from the authority to exercise their Christian life, but will have to act decisively without speeding or delaying but making opportunities while improvising and sometimes venturing into the unknown to stay on the path and follow the will and the hope of God.

It would be foolish to wait to breathe until told to do so. The Lord will require us to exercise our freedom to do a thousand things on His behalf. To give Christian witness at a moment's notice based on what we see is required even if we have to start without previous orders and even without a parachute. The Lord who propels us will take care we do not fall flat on our face when we go all out so others will know Him.

The football player has strategies and techniques to develop in a game. But when the player is on the field, he must adapt strategies to the reality. He will often have to improvise. He must often use his initiative in order to play effectively. In our apostolic tasks the same thing happens.

The Lord needs people that seek, find and implement solutions to problems on the go as they arise without waiting for others to do what we have the ideal disposition to do ourselves. We do not want to do the same thing as a British joke tells of a pampered duke who while sleeping as he sat on a recliner put his foot on the edge of the fireplace. He woke up and he could not think of doing anything but shouting to his butler, whose name was Bautista, "Bautista, get my foot out of the fireplace, I am burning."

The poor fellow did not think to use his own initiative to take his own foot out of the fire. This is also possible for us. If we do not use our initiative at the proper time, we might only disturb others, burn our foot and make others laugh.

6. **Have Generosity:** The generosity Christ asks of us, is not that we give a lot or a little, but that each of us give everything we have, whether a lot or a little.

Sometimes we avoid giving ourselves totally to Christ and hide behind giving what is left over or what we more or less care about: money, time ... It is not about giving things but giving of our self.

It will always be more Christian to be generous than to be a little bit generous.

Before Christ the only attitude that is proper is "For Christ always more and better," living more and better things, giving more aspects of our being and giving them with more joy.

For all of us who came to know Christ in Cursillos and have followed His way and have not strayed, every day we have more desire to give ourselves to Christ and to others.

Summary of the natural qualities: All these qualities are intended to achieve a deep personality, centered on a Christian axis. Because being Christian does not nullify, but on the contrary enhances our personality.

B. Supernatural Qualities:

- a) **Living Faith:** Trusting in God's grace is a daring leap into the unknown. It is a risk that does not consist of going after the good but in seeing things from the light shining in the darkness which makes us discover its exact aspect and its truest dimension.

Living Faith is what comes into our normal everyday life. It is what we have when we mix the omnipotence of the Lord in our own circumstances and feel Him present to us, no matter what we do. Living faith is to never give up knowing ourselves to be an overwhelming majority with Christ. It is feeling ourselves as an instrument in the hands of the Lord, expecting everything from Him when we have given our all.

Many times, we handle the things of God without the necessary faith in what they are worth and how much they are of interest. It is shocking to see in the Gospel that Christ says if we had faith the

size of a grain of mustard seed, we would move mountains. After twenty centuries the mountains are still in the same place. Now, logically to move a mountain is serious, but it is more serious to move a man, and this has been done by Christians many times, though certainly not all the times God has expected and wanted.

It would be unfortunate if we did the same as this one pious man who, it is said, saw an individual hell bent and futilely trying for a long time to get his motorcycle started while yelling profanities each time he pounded the pedal to no avail. The pious man said to him in a fatherly and authoritative tone: "It would be better if instead of saying those bad words, you said some short prayer." The man, in a rush, because he had already tried everything, without thinking about what he was doing, gave another pounding to the pedal, this time accompanied by a pious phrase. The motorcycle started up and the pious man, unable to close his mouth in astonishment, said loudly and clearly: "Gee, if I had not seen it, I would not have believed it!"

- b) **True Humility.** There is a false humility that not only does not solve anything, it also complicates everything. To be humble is not about making oneself out to be humble by shrinking, or hiding, or avoiding some important task for humility's sake. In fact, the cause is their lack of holy boldness, when one does only what he is told, because he has abdicated his freedom in exchange for being counted in with the good.

Humility is the true knowledge and understanding of our condition of being instruments and having talents that the Lord has loaned them to us to put them to use. Humility is the truth, but the truth is we are or have been a poor soul and will only cease to be when by grace we are converted to a holy soul. The truth and therefore what is humble, is to show the wonders that God works in us and through us while not attributing to ourselves ownership of the wonders, but not hiding them either.

Many times, people will speak of themselves with false humility just to gain praise from others. *In the Cathedral of Santiago de Compostela, which is a pilgrimage destination in Spain, there is a very large censor that hangs from the ceiling called the "Botafumeiro". When used occasionally during a Mass, it swings from one end of the nave to the other. During the Middle Ages, pilgrims who completed their travel on "The Way" would sleep in the Cathedral at night. As a result of so many people the air would become unbearable, it was so thick you could cut it with a knife. In order to clear the air of the smell the monks would light the censor filled with incense and swing it back and forth in an attempt to clear the air with the strong perfumed scent.*

A comparison can be made for those who consider themselves to be very good. One person may say to another, even though they do not believe it, "I am a bad person and not as holy as you." They say this hoping the other will reply, "No, you are the saint, I am the devil." They go back and forth like the "Botafumeiro" and become surrounded by an air of false humility and nonsense.

- c) **Hope:** Christian hope begins when all human hope ends.

Because sometimes we feel our effort and even our prayer is powerless. Then it is time to hope against all hope, to pray from the silence of despair, to not lose confidence in the Lord's promises. God cares about people not works. The criterion of efficacy is the Final Judgment, that everyone is on the right, in the fullness of time.

It could appear at times that we are struggling among the ruins of our greatest dreams. And that is when the virtue of Hope comes into play. There is a joke that can have two endings, which is what can also happen to us.

A ship, while on a voyage, was going through a minefield. The captain was the only one that knew this. To distract his passengers, he gathered them together in the theater of the ship for a special magic show, to liven up the situation. The magician, who was very good, used incantations to make various objects disappear from inside his top hat, such as: a watch, a tie, and so on. Then, the magician spotted a parrot that one of the passengers had brought with him and thought he would use it in the act and make it disappear too. He placed the parrot's cage on a table and covered it with a tablecloth and said the magic words, "one, two, three..." and on three the ship hit a mine and exploded.

Moments later in the sea, amongst all the wreckage was the parrot perched on a floating plank. On another plank was the poor magician.

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Now the first way to end this joke is – the parrot on seeing the magician says, “what a terrible slight of hands”.

The second way to end the joke is that the parrot says to the magician, “OK, the joke is over. Where did you put the boat?” believing the wreck was part of the show!

Sometimes it may seem to us, like the parrot, that the Lord hides the boat from us, and we find ourselves in the wreckage without anything to hold on to. This is when the virtue of Hope really comes in, facing uncertain circumstances with a strong assurance because with Christ we cannot fail.

We have to distinguish human hope from Christian hope in which Christian hope is generally active and dynamic. When someone speaks of hope, it refers only to a vague possibility that he might have - like a lottery-ticket over which he has no control over. If I say for example: "I have hope Francisco will come to visit today," I will be expressing a vague foreboding and will soon retract it in case of failure. However, in the Christian sense, to have hope Francisco will come to my house literally means I wait for him, and above all it means that another plate will be put on the table and if the friend is late everyone will do some fasting while they wait. That hope only has one meaning, because that friend promised to come and not because a mysterious feeling came over us.

It is not about sitting and hoping for the miracle, but to hope while making the landing pad for the miracle. This is clarified very well by what they say about two frogs in a milk jug...

One of them, upon finding itself stuck in liquid between the excessively high walls of the pitcher started to say, "I'm drowning, I'm drowning" and so it was: he drowned. Instead the other who was also in the pitcher said: "Oh no, I will not drown" and began to make its legs into a fan desperately trying to save himself and trying to survive at all costs. After a long time, they say the frog was found floating peacefully on a block of butter.

d) Charity: As with all important things, charity tends to be falsified. Many believe charity is a handout, pity or paternal acts. But it is not that. Charity can be to laugh at a joke we already know, smiling at the right time, or anything that may seem very small, since charity which is love, lives in the details and proceeds microscopically.

Charity is the only true apostolic dimension, because the best and greatest demonstration of charity toward others is to seek that they live in grace. For this reason, charity will not always make us act with gentleness and kindness in everything, but like Sciacca [Italian philosopher] said, “Charity can sometimes turn into “stabbing”. Let us not forget that even though Christ at one point violently threw the moneychangers from the Temple, later He showed that He had done so with the greatest charity by dying for them. Inasmuch as extreme demonstrations of energy can only be done if you can also see they are demonstrations of extreme charity.

Charity (love) is the way to bring about all the other virtues. It is not one more virtue but rather the one that gives meaning, vigor and efficacy to all the others.

The Lord once tested Saint Peter in theology when he asked, "Who do men say that the Son of man is?" You know the answer and we can assume it received an excellent grade, but the last and final test of the Lord is the test of charity when He asked three times if Peter loved Him. When Peter answered correctly, this is when the Lord gave him the Keys that bind and loose. It is Christ Himself who describes the Final Judgment as a test of charity. We will **not** be asked: “Have you been to Church?” “Have you frequented the Sacraments?” The only question will be: “Have you loved?” because the rest is of no use if it is not done out of charity.

Summary: All of these supernatural qualities should be directed to develop the inexhaustible potential of Baptism and therefore of having the joy and excellent taste of wanting to be saints.

D-5) CONCLUSION

These qualities are not keys you press at a particular moment, but rather all of them together must motivate our being Christian. Of course, depending on the circumstances, it might be necessary to emphasize one of them. So, what it takes is to always have all the strings of our soul ready, to pull the one that is needed when it is needed.

It is told that a fellow who had no idea of mechanics was driving his car when it suddenly broke down. As much as he tried, he could not get the car started. When he had entirely lost hope, a professional

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mechanic came by and offered to help, sensing that it was only a blocked carburetor. The mechanic took the carburetor out and gave a strong blow in the blocked mechanism. He reinstalled the carburetor and the car started up. When asked how much for the repair, the mechanic answered with an amount that was sky high. The car owner was stunned that blowing on the part cost so much and he asked why it was so expensive. The mechanic replied, "What counts is not that I blew on it, but knowing where I needed to blow."

The Church needs lay people who know what is needed in every circumstance. People with an alert spirit and with good and quick reflexes. When Christianity can count on a group of Christians that are focused, connected and active, God has immense possibilities. In a city that has a group of lay leaders something like a cancer can happen - but in reverse. Instead of spreading the disease, they spread life! Their advance is unstoppable and certain, incisive and decisive. Groups of Christians like the one described here are more and more abundant by the Lord's grace.

An example of what this means is what happened in Mallorca shortly after the Cursillos started. The Prison Chaplain reported to the Cursillistas that two men had been sentenced to death, because of a double murder committed in Montuiri [Mallorca, Spain]. Christianity began to mobilize, as there were only 24 hours to the time of execution, and everything indicated that their souls were far from being able to present themselves to the Father in heaven.

The Chaplain asked for someone to go and talk to the men, he hoped that they would be able to convince the men to come to repentance. Eduardo Bonnín, who is the Founder of the Cursillo Movement, went with another Cursillista to the prison.

Different groups of Christians organized to act as spiritual support [palanca] with the mission of supporting the two who went to jail to talk with the inmates. They found them fulfilling their last wish which was to eat a Spanish rice dish called paella and doing their best to evade the situation in which they were in.

It would be necessary to place the Truth before them from the outset. Upon entering, one of the two sent said, "So, you are the luckiest guys in the world." The inmates were surprised, and in response they explained to them that if they were to put themselves in grace then what happened to the good thief would be repeated: They were practically being offered heaven on a plate and with fixed terms.

At first it seemed too good to be true, but the convicts ended up seeing that besides being good it was true. Because the things of the Lord are like this and because there were people who prayed at the time they spoke to them, the inmates ended by expressing their desire to be in grace. They confessed, and everything changed from that moment.

They kept talking about Christ and one of them wrote a letter to his parents that follows; as you can see it is an expression of someone who was at the same time in danger but also Christian:

Palma de Mallorca, 12am, Midnight, January 28, 1949

Dearest family, so close to my heart,

These lines I am writing are the last you will receive from your son and brother. I am writing them more with my heart than my pen and I hope you will keep them with you until the end of your life.

I am now in chapel and have only a few hours remaining before I leave this life. After my life of ill luck, and being the victim of wrong environments, God has granted me the extraordinary grace of enabling me to recognize my past faults and making peace with Him. He has given me this opportunity for sincere confession, which has opened, little by little, the gates of heaven.

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It only remains for me to ask your pardon for all the heartaches I gave you during my life, with my straying, to recommend to my brothers whom I love with all my heart never to stray from the path of duty that you, my parents, taught us to follow.

I hope that these lines which I am writing during the last moments of my life will serve to express my apologies for all the disappointments and troubles which I have caused during my life and may this serve as advice to my brothers to lead their lives as God expects from His faithful servants.

I have reached the end of my life. Thank God for giving me these moments to make amends for my past life and to die as men who die in faith. I am surrounded by people who go out of their way to alleviate my pain. Only faith gives me the courage and the energy to bear this great tribulation.

If you want to know details of my last moments you can write to our chaplain, called Joseph M. Fabian Rubio, who can give you more details of my last hours in this world.

But rest assured that I am going to heaven, to pray for my beloved parents and siblings. There we will live happily for all eternity. Sacred Heart of Jesus I trust in You.

Signed by my own hand. My last thoughts on earth are for you.

Goodbye, until Eternity, your son and brother in Heaven awaits you.

Juan Trobat

When saying goodbye to each other, the two to be executed, embraced and his only words were: "In a few moments hereafter before the Master."

This palpable demonstration of what a living and vigilant implementation of Christianity is capable of, can make you see the power of the truths of the Christian Life when it is fulfilled in life, in Spirit, and in Truth.

Just as each of you, in his place and pouring yourselves into the circumstances that the Lord offers you to carry out your life as a Christian, the Gospel will repeat itself when the apostles were joyfully telling the Lord the miracles they had done in His name and He told them, "even greater things you will see".

You will be treated the same. Be assured that when you go to the Tabernacle excited to tell the Lord that you have done wonders by His grace, He will also say with His expressive silence: "Even greater things you will see."

LEADERS: Mallorca, January 2020
[Time: Approximately 35-45 minutes]

STUDY OF THE ENVIRONMENTError! Bookmark not defined.

A. SYNOPSIS: “STUDY OF THE ENVIRONMENT” ROLLO

The actions of a Christian are always carried out within the circumstances of a time and a place, and he must direct himself to the Christianization of his environment because this is the Father's dream.

It is necessary to identify the areas in which the task of Christianization is to take place: ourselves, our companions (those that accompany us) and the environment.

In each area it is necessary to know the reality and know the appropriate means to Christianize it and apply these means accurately.

Only in this way, can we have an accurate view of our possibilities, and the most efficacious way to make it a reality together with our brothers and sisters. This is the most practical, attainable and Christian way of 'vertebrating' Christianity.

A-1)

The environment

The environment is the sum of ideas, people, and circumstances that come together in a certain time and place. It is the purpose of the plans the Father has for you.

should be known accurately

Observing that it is made up of three fronts:

- Ourselves
- Our companions - family-work-hobbies
- All the others

in order to use efficacious means

Through the use of diverse, evangelical and well-considered strategies planned for each of the fronts.

to Christianize it with efficacy.

B. CHARACTERISTIC NOTES:

The rollo, while focusing on what is obvious, should show clearly the existence of the three fronts, the importance of applying the appropriate strategies to each area, and the importance of not confusing strategies with the need to be in personal contact with the reality. The rollo needs to be developed with clarity, so the Cursillistas will understand its purpose. The effectiveness of the response of the Cursillistas depends partly on this.

B-1) SITUATION

It is the first rollo of the third day. After this rollo, the Rector suggests again that they should continue to visit the Blessed Sacrament and he says that starting from now the Cursillo Leaders will begin signing the *Pilgrim's Guides*. This gives a further opportunity for the leaders to get to know those they have not had a chance to speak with.

B-2) ATMOSPHERE

The Cursillo, at this time, is usually infused with a climate of overflowing grace and an admiration for each other that will keep on growing until the Clausura. The Cursillista is already concerned with how to communicate to the others in their environments what they have discovered, assimilated and lived. It is possible that some individuals may have some prejudices. However, they are open to the Truth and in the disposition to listen.

B-3) OBJECTIVE

This rollo seeks to show where and how Christian action is done, indicating only the essentials in order that each person carry this out according to each one's personality. It also seeks to firmly place in all the idea of a living and active Christian life that is salt and leaven. It should poke fun at all the attitudes except those authentically Christian in order to make them evident.

B-4) TECHNIQUE

It should be very clear in the development of the outline by constant use of irony which will reveal the absurdity of disingenuous attitudes. [This is the same method that is used in the Piety rollo to point out what false Piety is.] It must reveal a sureness of judgement that can only be born out of the personal experience of the truths they have encountered.

B-5) STYLE

The Rollo should breathe joy and certainty in the ultimate triumph of Christ in the environments in order to usher in the climate that permeates the third day of the Cursillo.

C. OUTLINE: “STUDY OF THE ENVIRONMENT” ROLLO

DEFINITION:

Environment: the sum of the ideas, persons and circumstances that come together in a certain time and place.

Winning over the environment is vital.

If we are to win the environment, then we need to organize a plan of action.

THE THREE FRONTS OF THE PLAN OF ACTION ARE:

Ourselves. Our Companions. The Environment.

We should fight on the three fronts simultaneously.

The plan of action consists of winning the following fronts:

FIRST FRONT: OURSELVES.

a) **The WILL:**

First, we must turn our will up to the highest setting.

We need to want this.

If we do not have a firm and determined will, we will accomplish nothing.

b) **The KNEES** (“Palanca” of the apostolate)

We will find sufficient strength at the foot of the Tabernacle.

Everything we do without grace, will come to nothing.

We have to do everything in Christ and for Christ.

c) **The MIND:**

Arrange everything with “the meekness of a lamb and the cleverness of a fox”, so that all will go well.

Give the same attention to the things of Christ as we do our own.

And then, if our mind fails, Christ will come to our aid.

d) **The HEART:**

Give it all to win all for Christ.

Great charity with our companions.

The best of Saints come from the ‘roughest of diamonds’.

RECONNAISSANCE FLIGHT TO THE SECOND FRONT:

[NOTE: this is a break in the rollo to give an overview of the second front before the details of the second front are given.]

BELIEVE IN GOD, THEY LOVE GOD, THEY WANT TO “DO GOOD”

These Christians are:

- **AUTHENTIC:** practical; they think and act as Christians.
- **PASSIVE:** they think as Christians, but they love their easy chairs.
- **LOVERS OF PRACTICES;** hover around the Church, gossipy, overly pious or excessively devout ‘experts’.

COMMON DENOMINATOR: THEY TRY TO BE CHRISTIAN.

BELIEVE IN GOD, THEY LOVE GOD, THEY WANT TO “BE IN GOOD STANDING”

These are Christians:

- **WHO NEED TO BE NUDGED;** limited self-motivation, need to be nudged by either circumstance or someone to wake them up, be it a family member, friend, priest, teacher, boss, but they soon go back to sleep.

STUDY OF THE ENVIRONMENT

- **BY ASSOCIATION TO A SPOUSE/SWEETHEART;** (someone who has influence on their lives) so and so's boyfriend.
- **BY CIRCUMSTANCE;** for **ST. BARBARA:** when it thunders; for **ST. RITA:** advocate of the impossible; for **ST. ANTHONY:** patron saint of lost things.
- **THROUGH IRONY (OF THEIR SITUATION);** They invite ironic comments because they are not true believers. They sympathize (in a deriding way) with believers.
[Note to Rollista: Irony is used in Mallorca to make a point in a friendly way.]
- **THROUGH VANITY;** those that go to High Mass on Sunday for half an hour, to be seen.
- **IN THEORY;** they are Christian if it is not too difficult for them and if they can't, it pains them.
- **WITH MEDALS;** they have only the 'trademark', the label.
- **BY MEMBERSHIP IN ORGANIZATIONS;** friends of the priest.

COMMON DENOMINATOR: THEY TRY, AT TIMES, TO BE CHRISTIAN, LIGHTING TWO CANDLES. [This is a Spanish colloquialism that refers to people who light candles when they are seeking a special favor. It means they light a candle to both God and the devil in order to cover all their bases. They are not true believers but do this to be on the safe side.]

BELIEVE IN GOD BUT NOTHING MORE

These are Christians with:

- **STIFF NECKS;** the snobs.
- **A THICK SKIN;** they miss Mass and do not even notice it.
- **A DIRTY MOUTH;** they gossip and tell crude jokes.
- **DARK GLASSES;** They look for excuses to not live as Christians by pointing out the errors of those who try to do so.

COMMON DENOMINATOR: THEY ARE CHRISTIANS INADVERTENTLY.

DO NOT BELIEVE BECAUSE OF IGNORANCE OF GOD

These Christians are:

- **THE CARELESS;** uninterested ones, made their first communion but nothing since.
- **THE MISGUIDED;** they have the seven sins in hard cover if they are wealthy; and paperback if not.
- **EGOTISTICAL;** make their own religion through ignorance, comfort, convenience, lax conscience.
- **ANTI CLERICAL:** they believe in Him but not in His priests.

COMMON DENOMINATOR: THEY ARE NOT CHRISTIAN, and they do their best not to become Christians.

DO NOT BELIEVE BECAUSE THEY HATE GOD

These atheists are:

- Practical or mistaken.
- Scornful pity, for those who practice their faith.
- Convinced or obstinate.
- Intellectual or theoretical.

COMMON DENOMINATOR: THEY ARE NOT CHRISTIAN AND CAUTION IS NECESSARY.

SECOND FRONT: OUR COMPANIONS

- a) **TO THE HEART**; if we do not win over the heart first, we will not accomplish much.
(Wedding at Cana)
A position of true and authentic charity and understanding.
Christ's first miracle was at a wedding.
- b) **To the MIND**; Once the heart has been won, go to the mind. This is not as difficult as it first seems, because we are among human beings in which always lies the aspiration for what is transcendent even when they are not aware of it.
- c) **The WILL**; we must draw our companions along with us as if by 'magnetism', and then on to follow Christ: whoever wishes to follow me...rarely did Christ use the imperative. But on one occasion he did: "Come and follow Me."
- d) And by the Grace of God they will fall to their **KNEES**.

THIRD FRONT: THE ENVIRONMENT.

Ferment it. Infecting those who compose it.
To reach joy by Grace, so that by Grace we find joy.
To find music by Grace so that by Grace we find music, etc.

ROLLO: STUDY OF THE ENVIRONMENT

D. DEVELOPMENT OF THE ROLLO:

D-1) DEFINITION

We saw in the "Study" rollo that study was the application of intelligence to understand a science or art. Now we must add that when we speak of environment, we mean that it is the set of ideas, people and circumstances of a particular time and place.

D-2) IMPORTANCE OF WINNING THE ENVIRONMENT.

Winning the environment is fundamental. Generally, ideas and events run through normal channels. We see, for example, at a gathering of hunters they talk about hunting; tennis players talk about tennis and ball players talk about football or baseball, at a hairdressing salon it is a sounding board; conversations are about events that are of most concern to those present.

However, when something unexpected occurs or something prominent due to its importance occurs, the conversation moves from the usual channels to focus on other areas. For example, a national catastrophe makes both hunters and ball players and those at the hairdresser concentrate their attention on the same topic. The Olympic Games and the World Cup are events that mark the environment and capture the attention of large sectors of people. When a musician is well known, he can be sure that just the announcement of an upcoming performance will guarantee that the public will come. It can be said he has a "captive audience" and has won over an environment.

From all this we can infer the importance of winning the environment for Christ; the importance of letting the ideas we have come to know, live and share together here, reach all the environments.

To win over all our environments is our goal and to explain the way we achieve this goal is the objective of this rollo.

D- 3) PLAN OF ACTION

Obviously to win the environment it is necessary to know how to do so down to the last detail. This is about organizing a plan of action.

When we have to take any action and want to achieve the goal, the most effective way to do so is to make a detailed study in order to know what we will find.

To definitively win the environment for Christ we must not fail to simultaneously cover three fronts: ourselves, our companions and the environment.

D-3.1- First front: OURSELVES

Ourselves, refers to those of us here and those that are not here who, may have attended a Cursillo or perhaps have made it possible for us to attend, try to live with the same spirit and Gospel criterion as us.

This front begins with MYSELF, it is a personal requirement. We can never make a demand from others because only they will know what the Lord requires of their disposition and attitude. Those of us from the Cursillo will have the same spirit and criterion.

This front of "OURSELVES" is the one that requires the most courage and greatest effort and must be made up exclusively of volunteers. In this area, we do not want to include leaders who are not like-minded, we should not meet them halfway or "cater" to their different ideas just to include them out of charity. To compromise is to make charity impossible.

STUDY OF THE ENVIRONMENT

For the front of Ourselves, we must employ strategies to win environments for Christ as follows:

a) Have the Will. In the first place, what is required is the will, since we seriously try to be Christians. What brings us together is the will to BE, if we do not have a firm and determined will, we will not be anyone and we will do nothing. We need to want this, and we should put our will on alert. All apostolic action requires a willingness to do and is not about doing without wanting to.

b) Knees. Once we have prepared our will, we have to get on our knees. We will find all the strength in front of the Tabernacle. Every efficacious action has prayer as its source and foundation, and before speaking to men of God, we must talk to God about men. Everything we do without grace, will come to nothing. We have to do everything in Christ and for Christ. The knees will always be the great "palancas" of the apostle.

c) Mind. Third it will be necessary to use our mind. The mind is for thinking. We need knowledge and awareness of what we have in hand. We should perform our work in a timely manner, with tact and determination and arranging everything with the "meekness of a lamb and cleverness of a fox" to actually achieve what we propose. We should put the same interest in the things of Christ as we do for ourselves. Then, if our mind fails, Christ's help will come.

d) Heart. Finally, we must put our Heart into it. We do it all to win them all for Christ. "All for all" as Saint Paul said, must always be present in everything. Our charity with everyone should be sufficient so that the truth never bothers anyone. We must not let our task become mechanical once we put into action our will, knees, and mind. We must put our heart in also to escape the coldness of the mechanical, so that our action is fully human, directing all our powers towards the same goal.

This front must be filled by individuals from the most diverse environments. We have often found that the best Saints sometimes come from the roughest diamonds.

So far, we have seen the strategy to follow for the first front. Before explaining the strategies to be followed in the second: "Front of our companions," it is important to note that although the elements used are the same, the order is different – and this is fundamental.

RECONNAISSANCE FLIGHT TO THE SECOND FRONT

Suppose at this moment a helicopter arrives and we all get in. From the view of the Cursillo we can get the big picture that God will unite with our efforts.

We will make an imaginary review of people we know, some more than others, during our imaginary journey in which I will act as the "guide". It is best not to take notes now, if someone is interested in this, they can copy the notes later.

In the same way that the piano keys are arranged from the highest to the lowest, we can also make an assumption that people are in groups according to a scale ranging from the most holy to those furthest from being so.

We begin with the holiest and among them we find a group of:

A) Christians who believe in God, love God and want to do good.

- **Authentic:** practical, think and act as Christians. They are present worldwide because otherwise, the world would have already ceased to exist. They are those who give a Christian value to life,

STUDY OF THE ENVIRONMENT

and they appreciate and value things, by the only value that counts. They are modern day saints who know how to go through life with self-confidence. They are the embodiment of what is intended and, in all circumstances, give an authentic response according to the demands of their Christian life.

- **Passive:** they think of themselves as Christian, but they prefer an easy chair. They do not commit to anything. They want to do good, but not if it discomforts them.
- **Lovers of practices:** Professional 'pray-ers', altar kissers, gossips, overly pious if there were a book of 'show off' saints, their names would be in it.
- **Honest:** They call themselves so and they are ... except when they fail to be. Their forgetfulness is their special privilege.

The common denominator for these Christians that want to do good is that they always try to be Christian.

B) Christians who believe in God, they love God and want to be in good standing.

- **Who Need to be Nudged:** They are individuals who in order to fulfill their obligations as Christians must be driven by a person or circumstance that spurs them on. The nudge can come from priests, mother, father, sibling, family, teacher, employer, military, friend, boyfriend or girlfriend, etc.
- **By Association to a Spouse or Sweetheart:** In order to gain something. This happens when an individual believes that by posing as pious he will earn points with a girl he is interested in or with his mother-in-law and will do like that one fellow who while he was courting a girl, attended Mass every Sunday and since the day of the wedding stopped attending Mass altogether.
- **Under Certain Circumstances:**
 - **For St. Barbara** [Patron saint when there is thunder and lightning]: Those for whom the Christian life is a resource for emergencies. They need lightning to strike three times in order to decide to pray.
 - **For Saint Rita**, [Patron Saint of the Impossible]. We all know how 'devout' students become when it is exam time and how they suddenly begin to pray to make up for the laziness they have had and maintained throughout the course.
 - **For Saint Anthony:** [Patron Saint of Lost things]. This saint is well-known for finding items that have been lost.
- **Irony (Of their situation):** They sympathize with the Catholic criterion in a scornful way. They think it is a crying shame, but if they were sincere, they would recognize that being superior is actually very boring.
- **Through Vanity:** Sunday Masses are like a premiere, combined with a "red carpet" and a martini.
- **In Theory:** Those who do not have the energy to want to, but they have enough to grieve for not having wanted to.
- **With Medals:** They believe that it is the label that matters. It becomes the same as putting a gin label on a bottle of bleach.
- **By Membership in Organizations:** They think that because they have a pin from a highly respected Association and they wear it at Easter and other Feast Days, they will have fulfilled their religious obligations.

As a common denominator to these Christians who want to be in good standing, we can say they attempt at times to be Christians. They are those who light two candles. [One to God and one to the devil.]

C) Christians who believe in God, but nothing more.

- **Stiff necked:** Following the latest trend. They are those whose only concern is focused on the latest fad or funniest blooper of the day.
- **Thick skinned:** Their conscience is so hardened that it no longer acknowledges failures.
- **With a Dirty-mouth:** They circulate all kinds of gossip without worrying in the least about the damage they can do.
- **With Dark glasses:** These have the most crooked intent. They know of the "Popular" Christian life and are always ready to knock out any devotee of a rival devotion.

STUDY OF THE ENVIRONMENT

The common denominator we can say for these is that they are Christians inadvertently.

D) Do not believe because of ignorance of God.

It is appropriate that we look with special attention to this sector of the front as it is the quarry where the best leaders can and in fact have been found. They are those who do not believe as easily as others, because they are not satisfied with a minimized and inauthentic Christ that does not require of them all that they would be able to give. But when faced with all the real and potential dimensions of the Gospel, then they give themselves totally.

- **The careless:** They made their first communion and stayed there. What should have been the alternative that launched them to grow each day in Christ becomes the last reference point of their Christian life. [Instead of steadily growing from their First Communion and Confirmation, they lost interest in the Church.]
- **Those who have gone astray through ignorance because they do not understand:** If they are rich, they easily find ways to appear faithful by hiding their sins rather than trying to be faithful. For example, when we have money, we can cover up sins with a certain elegance to camouflage them in the eyes of others and make them more acceptable to those with a more refined taste, but we cannot hide them from God. In heaven's view it is the same thing to go with a prostitute in a Cadillac as it is to be with her in a tavern. When a rich guy gets drunk, he does it with whiskey and in an elegant bar and someone says: "The gentleman has had 'one too many'." When the guy who gets drunk does so with cheap wine and in a shady saloon or bar, it results in a "lamentable" and "shameful" spectacle.
- **Egotistical:** Those who faced with the demands of Christian life choose the truths they like and throw the rest overboard. In the face of the commandments they behave as if they were in a candy store choosing chocolates. They choose the ones they like and leave the rest. Those who are orphans find it easy to keep the Fourth Commandment. (They have no mother or father to honor.)
 - There are those who are so due to ignorance: It may be the case that an individual who used to never go to church decides to go once a month and believes that this fully complies with the precepts.
 - Others are so for the sake of comfort: They see religious things through the lens of their convenience. On Sunday they do not go to Mass because it is raining in the morning but in the afternoon, they have to go to the movies.
 - Quite a few because it is convenient: Since they prefer not to face the truth, they do not have to change their behavior.
 - Some are due to lax conscience: They adjust their conscience to the prevailing circumstances, always finding a reason for their calculated wrongdoing.
- **Anti-Clerical:** they believe in Him, but not in his priests. For small things that a priest fails in, they feel it gives them the excuse to fail in even bigger things. God wants us to accept the truth even though it sometimes comes by channels that are not always perfect. If in the middle of a city at a big intersection, a driver does not obey the policeman directing traffic because he knows that in his private life he is a crook, you can imagine the chaos that would occur. And priests are in some way like traffic police in that their mission is far above their person.

Common denominator: They are not Christians and they carefully avoid trying to be.

E) Those who do not believe because they hate God.

- **Practical or mistaken atheists:** They are not interested in religion at all. They have never placed the issue of religion in the forefront of their conscience.
- **Atheists who feel scornful pity for those who practice their faith.**
- **Intellectual or theoretical Atheists:** They are the most dangerous, because they use their intelligence to try to kill the idea of God in the minds and hearts of others. Fortunately, these are very few.

It is difficult to find a pure atheist. We always believe in something: It is not surprising for someone who does not believe in God to believe in an elephant hair or a black cat. As GK Chesterton said,

*"When men choose not to believe in God, they do not thereafter believe in nothing, they then become capable of believing in **anything**."*
Common denominator: Not Christian, we should be cautious.

With this we have completed the reconnaissance flight. Now we can return to the rollo room and continue with what we were saying.

As you can see, we know the ground we walk on and are realists.

D-3.2 - Second front: OUR COMPANIONS

We will see the strategy to follow on this front. Let's take note that although the elements are the same as in the first front, we have to handle them differently.

- **Heart:** The first thing we have to do is aim for the heart. If we do not win the heart first, we will gain nothing. Christ also did it this way. When He entered His apostolic arena, starting His public life, He began it with a miracle of luxury, the one at the Wedding at Cana. Just so that the couple (the bride and groom) would not be embarrassed, He made the most useless miracle in Sacred Scripture. We also have to start by winning their heart.

It is useless to accumulate arguments that cannot be placed on true and authentic charity. The path from the heart to our mind is easier than from the mind to the heart.

- **Mind:** Having won the heart, then we can aim for the mind of the other. Our task is not as difficult as it might seem. Keep in mind that we move among humans in which the transcendent is always sought, sometimes even without them being aware of it.

God has a "fifth column" in the heart of every person. [in military terms, "fifth column" is an "unknown resource", God has ways of reaching the human heart that are hidden from us.]

- **Will:** Once we have won the heart and the mind, we must excite the will. We should not force the will but try to whet their appetite.

Once we propose the truth, we should invite them to follow the truth, but with utmost respect for the dignity of the person.

Christ also worked like this: "Whosoever follows me", "Whosoever wishes". The Gospel is full of these phrases. However, it is rare that this invitation would be an imperative like that of St. Matthew. Christ had just performed a miracle and a great crowd was following Him when he ran into Matthew. He ordered Matthew to follow Him with "Come and Follow Me", that was preceded by a circumstance that warranted it. Saint Matthew was to be the "intellectual" figure of the Apostolic College as there was a considerable difference in this regard from the others.

Once, by the Grace of God and not through our small talents, their heart, mind, and will are won over, they are moved to come before God in prayer – they fall to their **Knees**.

D-3.3- Third front: THE ENVIRONMENT

The third front is the **consequence** of the implementation of the first and second.

Fermenting it, infecting those who make up the environment.
To reach joy by Grace, so that by Grace we find joy.
To find music by Grace so that by Grace we find music, etc.

All who take the Gospel seriously and follow its teaching, do not always find a way devoid of obstacles. Oftentimes prejudices and preconceived ideas hinder the progress of the Christian spirit and judgement.

STUDY OF THE ENVIRONMENT

It is as if we were surrounded by mountains that hinder our progress, to get around them we would have to follow a very complicated path. The best way to cross them is through a tunnel, which will help us to see that, at times what looked like rock is only smoke.

Before going to the Cursillo everyone's life was part of one or more constellations of people, who interact for the same concern, hobby or ideal. Upon returning from Cursillos we will find that nothing has changed. To reach these environments, sometimes created by the mountains we talked about before, we have to start a series of tunnels that go from Grace to anywhere so that in turn the others will come to find everything is possible after having overcome all the difficulties

STUDY OF ENVIRONMENT: Mallorca, January 2020
[Time: Approximately 45-60 minutes]

ROLLO: CHRISTIANITY IN ACTION Error! Bookmark not defined.

A. SYNOPSIS: “CHRISTIANITY IN ACTION” ROLLO

Christianity in Action is ...the fruit of Christians truly devoted to the Lord (in constant dissatisfaction and continuing progress) who create a climate with their interaction of real live admiration of the best and understanding of those who could be better in which the conscious and growing realization of the promises of the Lord come true. In this climate: the involvement of the omnipotence of God is felt in the smallest circumstance, the guarantee of efficacy is everyone's effort, the everlasting vitality of the entire Church resonates, and the wonder of being Christian supports all in living the infinite range of possibilities offered in the New Commandment with integrity and perennial freshness.

The life of the Rollista, fruit of the entire Christianity in Action, is a living testimony of laity that is proof by itself that authentic Christian life is real and possible today, amazingly limitless in its efficacy, able to convert and renew the whole face of the earth.

A-1)

THE CHRISTIANITY

that is the result of the existence of some Christians on the path to incarnating Christ, connected by a friendship that is bonded in admiration, and who act together in an evangelical climate and because of this are joyful and contagious.

ACTS WITH EFFICACY

if you link the aspiration to holiness with reality and always look for the greatest capacity of activities for others.

TAKING CHRIST TO PEOPLE

by the living and imperative witness of the life of the Rollista.

RENEWING THE FACE OF THE EARTH PROGRESSIVELY.

Because it emerges from an authentic concept of Christian life that achieves, in the name of the Lord, "...even greater things than these..." (Jn 14:12).

B. CHARACTERISTIC NOTES

As is evident, no Cursillo rollo can be “standardized” and it is renewed every time when adapted to the personality of the Rollista, to the circumstance of his life, and to the mentality and the problems of those listening, without changing its essence. The “Christianity in Action” rollo has this characteristic a hundredfold, because at its core, it is the testimony of the life of a determined Christianity that will always be distinct although it will also reveal the perennially new and jubilant reality of life lived as a Christian.

B-1) SITUATION

It is the third rollo of the third day and the length of it can be varied according to the personality of the Rollista, although it is preferable that it not be too long since the Cursillistas are saturated with ideas and rollos.

B-2) ATMOSPHERE

In the Cursillistas there is a climate of general joy, the fruit of common experiences... of overflowing grace. They realize through the Life in Grace rollo and the explanation of the Service Sheets that there is a way to make every hope of holiness both possible and perennial in one’s self and in one’s environment when defining the possibility that each one has in being a Christian in the world. However, the heaviness of the hour should be overcome by the Rollista who must also take care to put to rest any possible fear of facing up to the realization of the practical, apostolic achievements outlined in the “Study of the Environment” that usually appears in the Cursillo.

B-3) PURPOSE

Above all we want to show in this rollo what it means to live the theory [study] of the environment, so that it will not remain an abstract truth that is detached from one’s life. In this rollo the Cursillista enters into and becomes familiar with the world of Christian truths and realities lived fully into which they should enter with their soul open and in awe. This rollo should also serve to destroy the “apostolic fear” and the fear that could remain in some of returning to the circumstances previous to the Cursillo.

B-4) TECHNIQUE

This rollo is essentially a personal witness. The rollo is a testimony and it points more toward the Rollista than the rollo itself. – The life of the Cursillista that is translated into the rollo is the irrefutable proof of the miracle made constant by the Grace of God and the attentive living of “Christianity in Action”. Since this is a witnessing rollo, it is logical that it is also moving. This testimony should also take care of destroying the last prejudices against life after the Cursillo.

B-5) STYLE

The style of the rollo is lively and penetrating. It is completely necessary that what is presented is natural and authentically the Rollista’s lifestyle. The strength of a “Christianity in Action” can very well be measured by the number of members it has and maintains, who are able to live what this Rollo accurately entails. They are individuals in whom the desire for the best is combined with the naturalness of the authentic and who are successful in living the ongoing miracle.

C. OUTLINE: “CHRISTIANITY IN ACTION” ROLLO

C-1) INTRODUCTION

We have already looked at the theory of the Christianization of the environment.

In practice in order to win our environments, it is necessary to be integrated into a Christianity in Action. Thus, the title of the rollo, “Christianity in Action”. We will see ourselves in it, what it is, and what this living and active Christianity is composed of. Later we will also see how it works and finally what it achieves.

C-2) WHAT IS IT?

- a) **Definition:** The definition of a “Christianity in Action” is as follows: “A tight-knit group of Christians in Grace, who share their lives in a climate that makes it possible for the Gospel to be lived and spread throughout the world.”
- b) **Explanation of the definition:**
 - 1) **Tight-knit group of Christians**
 - a. That know one another
 - b. That share their lives
 - c. That admire one another
 - d. That are friends
 - 2) **In Grace**
 - a. Through personal effort
 - b. Caring for our brothers and sisters
 - c. A gift from the Lord
 - 3) **Who share their lives**
 - a. To maintain ourselves
 - b. To propel ourselves
 - c. To be more effective
 - d. To be faithful to the Lord’s command
 - 4) **In a climate that makes possible:**
 - 4-1) **The actualization of the Gospel**
 - a. Differences disappear.
 - b. Miracles happen.
 - c. Each one lives in constant joy.
 - d. Everything speaks of the Father.
 - 4-2) **For the Gospel to be lived and spread**
 - a. It is a witness that attracts.
 - b. It gives strength for the task.
 - c. It removes the fear of ridicule.
 - d. It hinders the pride of successes.
 - e. It is the source of palanca.

C-3) HOW IT WORKS

- a) Each one in their place.
- b) In friendship groups.
- c) In connection with all:
 1. Seeking only the efficacy of the Gospel.
 2. Entrusting everything to prayer.
 3. Putting all human means into play.

C-4) WHAT IT ACHIEVES

“...and greater works than these will he do.” [John 14:12]

- a) They become persons.
- b) Environments are Christianized.
- c) The world is improved.
- d) The Church is enlarged.
- e) The Lord is pleased.

C-5) CONCLUSION

Because it is the true joining together. Because we are living it. We have an authentic concept of the Christian Life. People will be happy. The world will be Christian. The message and life of Christ will be wholly efficacious.

ROLLO: CHRISTIANITY IN ACTION

D. DEVELOPMENT OF THE ROLLO:

D-1) INTRODUCTION

In the “Study of the Environment” rollo we have seen, in ‘theory’, what we should do to conquer our environments. You remember the division of the three fronts and the strategy to follow in each one. The rollo was something like the theoretical explanation of driving a car. But we still need to see how the car really works, in practice.

If we only saw the theory of the conquest of the environments, it is most likely that when we came out of the Cursillo and we tried to drive the car of our apostolic action, we would run right off the road at the first curve.

For this not to happen to us, here comes this rollo where we will see how true Christians win environments for Christ.

This rollo will try to explain how Christians act when they are authentic.

The result, God willing, is that we will be fit to leave the Cursillo with self-confidence and efficacious actions.

After all, we are doing nothing less than what we believe the Holy Spirit wanted to do when He put the Acts of the Apostles after the Gospels, in other words, the incarnation of the Gospel in the early Christians.

In practice, to win environments, it is necessary to become part of a Christianity in Action. Therefore, the title of this rollo, “Christianity in Action”. We will see ourselves in it, what it is, and what a living and acting Christian life consists of. Then we will also see how it works, and finally we will see what it achieves.

D-2) WHAT IS IT?

- a) **DEFINITION:** The definition of “Christianity in Action” is as follows: “A tight-knit group of Christians in Grace, who share their lives in a climate that makes it possible for the Gospel to be lived and spread in the world.”

To make this clearer we will look at this more closely:

b) EXPLANATION OF THE DEFINITION:

b-1) Tight-knit group of Christians

We have said that “Christianity in Action” is a **tight-knit group of Christians**. This means many things; a number of individuals ceases to be merely a number and becomes a tight-knit group of persons when it can be said of them that they know one another, share their lives, admire one another and are friends. If any of these are missing, there is no living nucleus but rather, a gathering of people.

Members of a “Christianity in Action” **know one another**. You see what happened in the Cursillo. We came here without knowing one another and now we all know everyone. And that is because when there is a Christian climate, people immediately get to know one another. And this will also happen to you after you leave the Cursillo as it has happened to all of us.

It often happens that on leaving the Cursillo the most diverse types, humanly speaking, get to know one another because they see they are all centered on Christ Himself. It is one of the things that most surprises, encourages and that they admire.

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It is great that all people know one another regardless of age, class, gender, culture or race. Because it makes sense that we immediately know one another, because among Cursillistas, just as among all true Christians, there is a sincerity that is the standard of performance and fruit of a conviction that makes each one of us show ourselves as we are, without wanting to appear holier to get added attention.

Therefore, do not be afraid as you return to your environment to seek the Cursillistas there because they will be overjoyed to meet you, and you surely, will also rejoice to know more and more people with our same ideals and our same challenges.

In addition to knowing one another, we have said that those who make up a Christianity in Action **share their lives**. To live this is to share 'in the company of', to live – "all for one and one for all".

It is really amazing to note that when Christ enters an environment this brotherhood/sisterhood we are living in this Cursillo is born and we become interested in our brothers/sisters concerns as much as our own or more. In a group of Christians that are being Christian, many things are being experienced because you pray together and have fun together.

You should see how the soul is touched for example, when a group of Cursillistas go together to pray for the Cursillo being held or for the apostolic plan of one of them.

When two Spanish pilots, because the Lord wanted it to be so, were in North America to take a course on reactors, they had the chance to start the first Cursillo in the United States in Texas. Meanwhile in Mallorca, Spain, a group of Cursillistas were seen very early in the morning before work, gathering together to pray a rosary and going to Mass for this Cursillo. After Mass and Communion, they would then go together for breakfast and tell each other the latest jokes and the latest problems. They also had fun together.

This is how a living Christianity lives: sharing our lives with one another, in good times and times of trial as well.

And these Christians who know one another and share their lives, we have also said they **admire one another**. This is not a silly admiration that makes us all look good even though we are not. Nor is anyone obligated to admire anyone.

It just makes sense that when one encounters a living Christ who is overcoming a thousand obstacles each day with grace, that wonder be born in us in the face of someone who has the courage to be holy and the humility not to believe they are a hero, but just doing what is the most normal thing in the world.

As you know, ever since Christ died the most normal thing for man is to be holy, even though, unfortunately in this case, what is normal is not ordinary. So with this way of seeing things, it is not surprising that a bank manager who was a Cursillista said, as if it was the most natural thing in the world to say, that the person most admired by those in the bank was one of the errand boys, who was also a Cursillista and a truly courageous worker for the Lord.

When someone has no admiration for someone who is truly holy, there must be a damaged part within their soul. This is why we say that the admiration of the saints is the living and visible reflection of the communion of saints.

It is really amazing to see in a Christianity in Action how some are very different from others. Some are calmer, some more enthusiastic, some funnier and some more clumsy, but we all admire everyone for the holiness each one has. Perhaps a clumsy saint also has his charms as long as he does not dedicate himself to telling jokes.

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We have also said that those who become a part of a living Christianity are friends. This makes sense because when two or more people know one another, share their lives and admire one another they can say they **are friends**. Nothing is more logical than those who are friends of Christ to be friends with one another. Finding a true friend is something that fills the heart of anyone, because a friend is someone with whom you can think aloud. They are someone who is with us through thick and thin. With a true friend sorrow is divided and joy multiplies.

Because of this, it gives us real joy to know that in Christianity we do not have just one friend but many and of all kinds; and above all the friendships we have with one another, we have a friendship with the Lord who makes the Tabernacle the mighty source of our friendship, perhaps even with someone who, before knowing Christ, had some transgression against us.

All this about friendship is so essential that you will be told more about it in the last rollo today, which is the most important of the whole Cursillo.

b-2) In Grace

We said in the definition that "Christianity in Action" was "a tight-knit group of Christians **in Grace**". Throughout the Cursillo we have talked a lot about the life in grace, but since it is the very marrow of our Christian being, we can never say we have talked enough about it.

When you integrate, come out of the Cursillo weekend into Christianity, you will find people who really live in Grace 24-hours of the day.

At this point, it is no longer a matter of living in grace in the Cursillo, but in whatever circumstance: in the midst of work, love, and hobbies ... This is something that really impresses.

When you meet a group of people proud to live in grace and to be children of God, then that is when Christian life stops looking like a religion for old ladies and wimps, to become what it is – an adventure that requires courage.

If these core groups of Christians in grace manage to stay in it, it is because they know how to use three means, which are: Personal effort, care for our brothers and sisters and the gift from the Lord.

Personal effort. We have said, that in order to live in grace after the Cursillo, **personal effort** is required. For someone who believes they can be Christian without effort, we say, we do not offer tickets to be mere spectators of a show. We invite you to courageously live the joy of being able to bring happiness to other people and to God.

The devil sometimes strikes powerfully towards the goal with a great line of vision and if he finds us sitting under the goal post, he scores with a lame attempt, because we are not being vigilant by not exerting our best effort.

Being a Christian is sometimes painful, but it is always joyful. Sometimes it will cost us as they say, "Blood, sweat and tears" to not lose grace. It cost Christ more than that so that we might deserve having it.

And if, unfortunately, we ever lose the grace, let us not make ourselves out to be fallen heroes, but rather know to go once again to the feet of the priest. Being a saint is not to have ever fallen but to always know to get up again.

In addition, we have said that to remain in grace we need to **care for our brothers and sisters**. Not only does seeing how others endure that "so and so" help us endure, it is also true that many times they are the ones that put up with us when we are that "so and so".

How often has it happened that a conversation with our brother in difficult times has made us emerge with renewed vigor? And how many times, perhaps when a Cursillista has had the

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misfortune of falling, have his brothers managed to remind him of what he saw and lived at the Cursillo and beyond, and by doing so made him quickly regain the grace in a sincere confession?

When there are many hands and only one dream, we have no doubt this dream will be achieved. Even now it is helpful that you have this in mind, so when you encounter difficulties in your life of grace you will know to seek contact with a brother or sister, a priest, and layperson, so that together you can get over the hump and continue the journey.

Without the help of our brothers and sisters, it will be very difficult to live in grace for very long; and without living in grace any possibility of a Christianity in Action that is capable, according to Pius XI, of "healing a profoundly sick world" like ours disappears.

We have also said that if we remain in grace, it is first and foremost above all a **gift from the Lord**, who loves us and pampers us. This is because our effort and care of our brothers and sisters are already gifts from God.

Sometimes He intervenes in a special way, without intermediaries. Like what happened to a Cursillista who was about to lose grace, when from a nearby building, he just coincidentally heard the sound of a radio that by an even greater coincidence happened to be playing "De Colores". Not surprisingly this brought to his mind the memory of the hours he lived happily in the intimacy of grace.

The Lord gives Himself to us daily in Communion and in a thousand details that perhaps we fail to discover because we often turn a deaf ear to the voice of God.

b-3) Who share their lives

We continue with the definition; "a tight-knit group of Christians in God's grace who **"share their lives"**". Sharing life together is to go through life with linked souls in sync together forming a cluster.

Sharing life together is making all our concerns, hopes, joys and sorrows of each one common to all. To bear a part of our life with our brothers and sisters. Among us the only master is the Lord, but to be faithful to his command we need to form a group and share enough to maintain ourselves, and to propel ourselves forward, and also in order to be effective.

We Christians must share our lives in the first place in order to **maintain ourselves**. We have already made note that the path of grace is very dangerous when we go at it alone. If we trust in our brothers and sisters, we will receive all the necessary support and we will also be helpful to them in their walk.

Like that one Cursillista who after his Cursillo encountered so many difficulties he needed the help of another Cursillista to find a solution. He called the other by phone before going to work. Perhaps the only words were, "De Colores, all is well." Then at noon the other one made the call. And finally, another call by the first before bedtime. This is what it took between the two of them and with no other weapons other than a phone and a lot of faith, so that he could get through all the obstacles which until recently surrounded him with dangers everywhere. So, by sharing life together, he could maintain himself in grace.

It has been said that to not progress is to take two steps back. On the runways of grace, it is necessary to be more and better, to keep accelerating. So we want to live with our brothers to **propel ourselves** on our pilgrimage. It is fantastic to see how Christian life keeps us going from concern to concern, always having more hunger for God, more hope for truth and goodness.

How many times in an apostolic visit with a brother has a renewed desire been awakened in us for holiness, better judgement and greater vigor. And how many times have we also sought contact with a brother, for this sharing we are talking about, and received from him the help we needed in

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prayer, guidance or control. How many objections have evaporated and how many virtues been polished in this interaction of one Christian with another! Sometimes, simply a joke told by another is what encourages us to be better. Only God knows why!

But it would be selfish to share our time with others only so we can persevere and motivate ourselves. When we do, it is also so we can **be more efficacious** in our apostolic activity.

If we want to act on behalf of the Lord, we need to act collectively together with our brothers, supporting each other in prayer. We all know what happens with the fans of the visiting team in football. When there is only one, he does not open his mouth. But when many get together there is no one who can quiet them down.

It is logical that acting collectively, in this way we can be more efficacious. Because what one of us does not think of, the other one will, and so it is that among several we will always find the exact way for others to get to know God.

Furthermore, sharing our lives is required of Christians just to **be faithful to the commands of the Lord**, who in His Gospel shows very clearly that this is what He wants from us when He sends His disciples out to preach, two by two. It is obvious that by going alone they would have reached twice as many places, but He knew why He did so. Simply, because sharing what we live is something that is at the core of Christian living.

And so He promises that He will be with us in a special way when two or three gather in His name. And He does not tire from telling us that we love one another and stay connected. This was clearly understood by the early Christians, of whom it says in the Acts of the Apostles, that they had one heart and one soul, and they were seen every afternoon on Solomon's porch in Jerusalem.

If we Christians knew how to be faithful to this will of Christ, sharing our lives, living in fellowship with one another, forming an authentic Christianity in Action, there is no doubt the promises of the Lord would indeed be fulfilled and our efficacy would be overwhelming, as it was for the Apostles after Pentecost.

b-4) In a climate that makes it possible:

b-4. a) To bring the Gospel to life

Following the definition given at the beginning, step by step we see this tight-knit group of Christians who share their lives do so in a climate that makes it possible for the Gospel to be lived and spread throughout the world.

Indeed, when there is a Christianity in Action, the Gospel is lived right now in the twenty-first century.

You are going to see even better things than at the Cursillo, when you make contact with other Cursillistas. The Gospel is lived genuinely, without fanfare, but also without concessions. Without pride, but fearless in the light. And the proof is that, as you will see, and as we have been able to verify since our Cursillo, when there is a living Christianity:

(1) Differences disappear between people. All these kinds of selfish differences of class, color, and group fade in the face of the charity of Christ. As in the employer who walks through the streets of an industrial city, arm in arm, with one of his former workers, also a Cursillista, to the astonishment of the rich who think that the employer has become a communist, and of the poor who think the worker has won the lottery. As in the black teacher from Guinea who after his rollo received a sincere and admirable embrace from a white man who just minutes before had confessed he was racist. [witnessed by Eduardo Bonnín in Guinea.]

Or as in the adventure of an American Cursillista who when he belonged to a gang of smugglers, before knowing Christ, was victim of being shot in the back from members of a previous gang, from which he is still paralyzed today and who knew how to forgive as a

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Christian, and even took his former henchman to the Cursillo. And today, instead of planning the next heist, the gang meets to plan their apostolic activities.

Because in living the Christian life things happen like this, and all differences, all resentment, all hatred, disappears at its root to make way and open the path to friendship. These are realities that whomever lives in a "Christianity in Action" is living every day.

When the Gospel is lived in the midst of twenty-first century realities, without patches or holes, it is not surprising that real miracles happen, that perhaps some insist on referring to, as coincidences, as if they are scared that God intervene in their path. There are those who believe that God made the world, wound it up and went to sleep. In the face of this we must say that God intervenes at every step of our lives. If our little faith is not an obstacle to the Lord **(2) He will do wonders, He will work authentic miracles** among us.

This is the case of a Cursillista who upon returning to the city on his motorcycle and having it break down at night in an open field, checks each part of the motorcycle as best as he can but cannot find what failed. He was returning from an apostolic trip and his presence was needed in the city. No vehicle passed by for some time; praise the Lord, with all the faith of one who knows in whom he has placed his trust, he knelt on the asphalt facing the stars, and prayed an Our Father with great intention. He got back on the motorcycle and with one try on the kick start the bike started! Upon reaching the city he took the motorcycle to a mechanic who could not believe that with all the things wrong with the motorcycle it could have been ridden 30 kilometers.

The things of the Lord are like this: one asks and receives when the selfishness of whomever is asking or of what is asked is not an obstacle to His Work.

Or it could also be, the marvel of what happened to that Cursillista who urgently needed to call someone to have him take on an apostolic mission; but the phone number was not in the directory. But the life in grace of someone was at stake and the Lord could not miss the appointment; the invocation of the Holy Spirit came out full of faith in each utterance; He dialed a random number and then the familiar voice of the friend answered. These are unexpected wonders, real miracles, perfectly understandable to the communicant who knows each morning that it is the King of all things whom he receives.

More than a miracle, what is greater is that many people who are dead to grace rise to authentic life in a Cursillo or outside of it.

Among us, the vast majority were: either lame or walked with difficulty in the ways of the Lord and now walk briskly with Christ; or perhaps they were mute and their Christian life was hidden out of fear and now they are apostles of resounding testimony and clear words; or they were blind and despite their efforts did not see that goodness was in Christ and now they open the eyes of others; or were real 'walking corpses' as Pope Pius XII said and are now living the only life worth living, that is – the life in grace.

A miracle has almost become a normal thing, like that young Cursillista who as he prayed the Our Father spontaneously asked of the Lord "our daily miracle."

Furthermore, where the Gospel is lived because there is a Christianity in Action, it is logical, **(3) each one lives in constant joy**. Deep joy is a family trait among Christians. It is characteristic of those who have the fire of the Holy Spirit in them.

Sometimes joy is the cause of astonishment and wonder, like in the Cursillista who was placed inside an iron lung [mechanical respirator] for six years, from which he knew he would not emerge alive, and he is the joy of his hospital to the point that the nuns and nurses would ask him to tell them the latest joke that his Cursillista friends had told him during their last visit.

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Joy even in pain, as one author says; the pain or well-being is not up to us, but what pertains to us is the way we deal with it. But also, not surprisingly, joy in normal daily life, in the family, at work and at play. Not the joy that has to be bought, but the deep joy of having a peaceful heart and a soul restless to communicate more joy.

Finally, when the Gospel is lived in a Christianity in Action, all things speak of the Father in Heaven who is the giver of all things. It happened one time that two Cursillistas met during their visit with the Lord. As they came out, they each explained: one of them told how his 13-year-old daughter had just died and the other told that his son had just been born. Both occasions had served to bring those men to the foot of the Tabernacle. Death and birth speak of the Father who loves us and knows what we need.

When Christianity is lived, we speak of Christ from the sea at dawn, to the desk at work, and on the beaches and in the streets.

There is a book called, *The Prayer of All Things* in which it says that for someone living in Christ all things move you to pray, **(4) everything speaks of the Father**. We see God in all things and all things in God.

b-4. b) To Live and spread the Gospel

At the end, the definition said that this climate in which "Christianity in Action" is lived, makes it possible for the Gospel to spread throughout the world. Not only is the Gospel lived but it also spreads. More and more people know Christ when a "Christianity in Action" really exists.

First, this happens because whoever lives the Gospel with all of its consequences is already a **(1) witness that attracts** others.

This is what happened to an individual, who observing the climate of joy and sincerity that existed between his Cursillista friends, approached one of them to ask what he could do to be as happy as them.

It is logical that this happens, because when someone finds a living testimony to the Truth, they would have to have really bad taste in order to not want to avidly embrace this truth.

But it is not enough to wait for them to come to ask us what they should do to be like us. Rather, Christ asks us to go and enter their territory, and that is when living a "Christianity in Action" **(2) gives strength to work apostolically** without faltering.

To see how others dare to be and are successful instruments of the Lord is greatly encouraging. To see how others do not give up and have constancy in their work although at first glance it seems that they are failing also keeps us from allowing the fatigue of the good laborers to overcome us as Pius XII warned.

And in those moments when perhaps we feel fatigue, there comes the prodding of a friend, the encouragement from a brother, or the advice from a spiritual advisor. And so, with renewed vigor, we always have renewed strength to work for the extension of Christ's Kingdom, even though those who call themselves "good" won't understand and those who believe themselves to be "bad" will be annoyed.

Also, becoming part of a Christianity **(3) removes the fear of ridicule**. It is like what we said about the rival football fans who are afraid when they are alone but make others afraid when they are in a group.

It is logical that in dealing with people there is a need for respect and even some holy fear. What is not logical is that this respect paralyzes us and this fear unnerves us, but instead what they have to do is make us take better aim and pray much more.

CHRISTIANITY IN ACTION

Also, living in Christianity is a major cause of effectiveness in our action because it **(4) prevents pride in the successes** that the Lord wants to give us. The success is not ours. Rather, the success is always the Lord's, drawn from His hands by those who have known to pray. We are nothing more than instruments of the Lord.

Finally, it is logical that when we act as authentic Christians the Gospel is spread more because it is the **(5) source of palanca**, always alive and always renewed.

How often has it happened, that someone found themselves in a situation that needed strong prayer support, and a simple phone call to a Cursillista friend has been enough so that he can spread the word and soon there was prayer for the intention needed at that moment.

And logically, when a living Christianity prayerfully supports an apostolic plan, it ends well. This is what happens in each Cursillo, which would be impossible to celebrate if there was not a living Christianity that became a source of palanca, so that there be more and more brothers and sisters who discover Christ or know Him better in the Cursillo.

This, so far, is what a "Christianity in Action" is. A tight-knit group of Christians – poor and rich, young and old, men and women – who live in grace and who share their lives in this jubilant and triumphant climate which makes it possible to live the marvel of the Gospel now in the twenty-first century and that causes this Gospel, which is for all times, to be spread more and more every day.

We have now seen what faith-filled Christians can do. Now we will see how it works.

D-3) HOW IT WORKS

Christianity, when it is in action and is alive, is comparable to how an aircraft carrier works.

In order to get to the aircraft carrier, you usually need to use a speedboat. Once there, the tour begins. There are the huge runways, with constant activity. There are aircraft awaiting flight--some are reconnaissance planes, fighter jets, and heavy bombers. There are also huge fuel tanks installed in the depths of the ship. Everything is under the command of the control tower through the use of loudspeakers—every movement of the ship, from its course to the flight rules. There are also basketball courts, a cinema, etc. Perhaps a huge repair shop will stand out with mechanics wearing special asbestos suits, which is to protect against possible fires.

A Christianity in Action is somewhat similar. It is a unit made up of different parts. The airplanes are the laypersons who have enough runway to take off to their specific missions. Some serve more for reconnaissance to discover what needs to be done. Others serve best for open combat and direct action. Others may be an aerobatics plane that help to get people to look to heaven who normally only do so when there are fireworks or something like that.

But not everything is just the airplanes, there is also the repair shop which is the confessional, where the mechanical specialists for souls who are the priests, are there to solve possible breakdowns we have had while in flight. There is also the control tower. The hierarchy, which is the Pope and bishops who guide the aircraft and us on our course, through their loudspeakers.

And also, in the depth of Christianity is the Tabernacle, a fantastic fuel tank where each of us receives the bread for the strong, which is Communion that allows us to have the tanks of our soul full of Christ so as to not falter in our mission.

This is how Christianity works when it is alive and active.

Looking at it in more detail, we would say that Christianity works:

(a) With each one in their place. The Lord does not want us all the same, because we have not been factory-made but "hand crafted".

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Sometimes it has happened that when someone decides to become a Christian it is as if they are placed in a zoo and it turns out that before knowing Christ they were a lion, but after it seems they are one of these caged lions, that eat their meat with a fork and do not even have the energy to shake off the flies. It is not about doing this. It is about whoever was a lion before, now be a lion in Christ, even more fierce if possible.

We want everyone to still be what they are but to do so as Christians. We do not want Christians without personality, without toughness or guts. Everyone should be in their own place with enthusiasm, where God has placed them, so they can be their best. So, the bullfighter will live the Gospel in the bullring, the athlete in sports, the intellectual will live it with profound ideas and all of them will be connected by a friendship fully in Christ.

We do not want priests to act as laypeople, nor the laity as priests. We want each one in his place, to play their own role so that all the resources of our lives are put at the service of the Gospel. We want each one to give his gift with enthusiasm – his gift, not the one the neighbor might want, rather the one that our Heavenly Father wants particularly of him.

Cursillistas are the most diverse people. The Cursillista lady remains very lady like; the young person still thinks and feels young; the man continues to cultivate his manliness; the priest is more a priest; the layperson more a layperson. They all do this for the same reason: because they long to be saints. Be the saint that God has intended they can personally become.

In addition to each one acting in their place, members who are living a Christian life act **(b) through friendship groups**. Each with whomever they can be the best humanly and supernaturally, identifying with, sharing and planning their life and apostolic action. This is something fantastic and decisive, undoubtedly the best discovery of the Cursillo, and it is called the Group Reunion, of which we will talk about later, and therefore it is not necessary that we talk about it in detail here.

Furthermore, with each acting in their place and through friendship groups, it is also very important to act **(c) in connection with all**. These friendship groups are not closed nor do they become chapels; they seek only: **(c1) the efficacy of the Gospel**, **(c2) entrusting everything to prayer** and **(c3) putting all human means into play**.

This is why there is a profound and living contact among all the members of Christianity as there was between those Christians in Jerusalem that everyone saw every evening in the Portico of Solomon.

This contact that puts us in touch with the problems of many and with the solutions of the Church is what is called Ultreya, which we will also tell you about. And this is because each acting in his place, but each one being in a group of friends and each group in the living bosom of a whole that gives life, then there is no possible obstacle and the Lord, is "Increasing the number of the elect" every day, as it says in the Acts of the Apostles.

D-4) WHAT IT ACHIEVES

We have seen what a "Christianity in Action" is and how it works. We need to see what it achieves.

It is in the Gospel, which is the Word of Christ that cannot lie, that tells us something that at first glance frightens us. Christ said to His apostles, and all Christians who form the Church, "... **he who believes in me will also do the works that I do; and greater works than these will he do.**" [John 14:12] It seems that with the number of miracles that Christ performed, this would constitute a true record unsurpassable in efficacy. But it is Christ Himself who puts His record at our disposal.

We will accomplish the same things that He did and even greater, if we are faithful to His Word and His Life. Actually, for those who live a Christianity in Action, the words of the Lord give extraordinary evidence. Authentic impressive goals are being achieved.

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First **(a) souls are converted**. It would be impressive to give testimony to the immense number of souls who have been turned around by means of the Cursillo.

Like the woman who was a great sinner and made her first communion in a Cursillo, or the elderly man who was an atheist and wept like a child upon discovering that he could still become a saint.

Also, outside the Cursillo, in the difficult everyday struggles.

Like the boy who had committed the sacrilegious theft of some chalices and who turned to Christ in the prison in Barcelona due to the testimony of a Cursillista who knew how to offer him his friendship, because the Lord also walks through bars.

And do not believe that the cases that I tell you about are extraordinary, because they are just a sample, "with validity" of what usually happens when there is 'fair play' [when we cooperate with the Lord] and the work is real.

(b) Environments also become Christianized. It could be the factory that was moved by a group of really brave Cursillistas working there that came to have an environment of true charity and life in Grace at all hours of the day.

And it could be the basketball team that after winning a tough competition, all refused the victory meal, which had been prepared, because they wanted to receive communion together that afternoon. Or it can be that family that like many today, has put Christ at the center of their whole life, from the smallest details to the greatest things.

And **(c) the world is also improved**, to the extent that there are more people who live in grace. The big crisis of today is the crisis of saints. When holiness grows in the world, it will produce a jubilant and triumphant "chain of integration" of all things in Christ.

And **(d) the Church is also enlarged** when Christianity steps firmly and marches in time. Restlessness rises from the last layperson on up to the Pope. And the truth keeps coming from the Pope to the last layperson.

But more importantly, the key achievement of "Christianity in Action" is that **(e) the Lord is pleased**, seeing that His thirst for souls in grace is being filled up, and smiling every morning when anywhere in the world the "Offering of the Day" is being made without bargains or falsehoods.

And the Lord is pleased to see that more and more people gather in His Name to eat His Body of Salvation.

D-5) CONCLUSION

And this is not just unfounded optimism, but deep conviction.

We have a triumphant conception of Christian Life, not by whim but by theological certainty, because it is the only true one and because experience confirms this each day.

We do not hesitate to have this certain and active hope that in the end the triumph will be ours, because it will be Christ's.

Because it is the true joining together.

Because we are living it.

We have an authentic concept of Christian Life.

People will be happy.

The world will be Christian.

The message and the Life of Christ will be completely efficacious.

CHRISTIANITY IN ACTION: Mallorca, January 2020
[Time: Approximately 45 – 60 minutes]

ROLLO: CURSILLISTA BEYOND THE CURSILLO

A. SYNOPSIS: “CURSILLISTA BEYOND THE CURSILLO” ROLLO

It is to give the Cursillista a synthesized vision of their mission and the possibility of carrying it out, pointing out to them the dangers they may encounter and the ways to avoid them.

We tell them what a Cursillista is, what they have and what they need to know. We finish by pointing out how they can Christianize and vitalize all the environments to which they already belong; and in which, from now on, they begin to realize what their apostolic response should be in order to be able to achieve - together with the other Cursillistas - that all of their life can become a “perennial Cursillo.”

A-1) The Cursillista (who is becoming) aware of his mission

The Cursillista, being aware of his mission, is enthusiastic, excited and willing to help others to discover that God, in Christ, loves each of them, and he knows that it is his mission to spread this feeling and conviction to others, creating in them an enthusiasm for Jesus.

THE CURSILLISTA:

... IS:

A participant in the work of Christ using the ways of Christ,

... HAS:

A clear concept of the Ideal and a clear concept of the reality.

... KNOWS:

that no one can do everything, but everyone can do something. To be a Christian, to gradually become a Christian, is not tantamount to getting rid of one's own characteristics and features (oneself), but to give meaning and fulfillment to one's own life.

... IN ORDER TO VITALIZE AND CHRISTIANIZE ALL ENVIRONMENTS.

And all this in order to be able to achieve, together with the other Cursillistas, that the day-to-day life of all becomes a “Perennial Cursillo”.

B. CHARACTERISTIC NOTES

This rollo will try to maintain the rhythm of the previous rollo, opening the Cursillista to future possibilities, while sustaining the excitement through specific ways of carrying them out.

B-1) SITUATION

This rollo is the second to the last rollo of the Cursillo and given at a time when many would like to prolong the weekend. The key truths of the Cursillo are synthesized like a jubilant, firm and resolute march back to the world they left behind.

B-2) ATMOSPHERE

The Cursillistas, at the moment this rollo is given, are already feeling an inner desire that propels them to the outside world, that is, they are on fire with impatience, eager to do something for Christ, and to transmit the message they have received to those who share their own environments (family, profession, friendships, etc.). It is like an inner need, and often there is an unrestrained urgency to begin as soon as possible.

B-3) PURPOSE

This is not about presenting or explaining a specific method of perseverance to the Cursillistas now; at this moment, they are eager to learn a concrete and efficacious [having the power to produce a desired effect] means to accomplish all that they wish to do. This will be explained to them in the next rollo, which will be something like the appropriate “runway” from which to take off, a point that will allow them to launch into a perfect (although always perfectible) flight following the most efficacious route, for the re-Christianization of all environments.

B-4) TECHNIQUE

Bearing in mind that at the moment at which this rollo is given, the Cursillo is at a point of transition between the previous rollo, which was almost exclusively about life experience, and the next rollo, the last and keystone of the Cursillo, in which all the concerns crystallize in simple and concrete norms; thus, this Rollo must be short, incisive and convincing.

B-5) STYLE

It must be vibrant, with the whole weight of conviction that has already achieved a joyful atmosphere and at a time when Grace has already been discovered, rediscovered or increased in each one.

C. OUTLINE: CURSILLISTA BEYOND THE CURSILLO ROLLO

C-1) INTRODUCTION

Because you have contributed your enthusiasm, your dedication, and your spirit of charity (love), the Grace of God has been poured out upon you and you are enlivened, convinced and enthusiastic.

C-2) MISSION

To infect, (transmit, pass on) convince and excite. Do not rest until everyone belongs to Christ.

C-3) POSSIBILITY

The Lord has called us to participate with Him in the salvation of others. The world is lost because there are too few Christians who live and act as Christians.

Two dangers:

1) To believe we are something. To be very full of oneself.

Only by living conscious of our inability, will we let Christ act through us.

2) To believe we are nothing.

"We" cannot do anything on our own, we can do everything with Christ. We will be discouraged if we are proud.

C-4) SOLUTION

1) Contact with Christ.

"Without Me you can do nothing."

2) Contact with our brothers and sisters.

For a Layperson living in the world, sharing with others is the best way to sanctification. Contact with our brothers and sisters is assured by the Group Reunion and the Ultreya.

C-5) WHAT THE CURSILLISTA IS

- Participant in the mission of Christ.
- Continuing the Work of Christ using His same methods.
- Living witness of the Gospel, in such a way that through us, Christ is manifested to others as alive, normal and close to us.

C-6) WHAT THE CURSILLISTA HAS (WHAT HE MUST HAVE)

1. Clear concept of the Ideal.

A clear idea of what he intends to do.

He maintains firm, resolute attitudes without a shadow of a doubt.

2. A clear concept of reality.

When we realize the reality that is willed or allowed by God, it moves the Christian to shape reality according to Christ's wishes.

C-7) WHAT THE CURSILLISTA NEEDS TO KNOW

That no one can do everything, but everyone can do something. Many times, their work will have to face prejudice from those in their environments.

C-8) CHRISTIANIZATION OF THE ENVIRONMENT BY THE CURSILLISTA

To fill the environment with spirit and life.

C-9) VITAL FUNCTION IN ORDER TO CHRISTIANIZE

Piety and Study: Systolic

Apostolic Action: Diastolic

C-10) OUR LIFE, A PERENNIAL CURSILLO

To obtain that in every place there be a leaven to vitalize everything.

ROLLO: CURSILLISTA BEYOND THE CURSILLO

D. DEVELOPMENT OF THE ROLLO:

D-1) THE CURSILLISTA

The first day you were asked three things: your ENTHUSIASM, your DEDICATION and your SPIRIT OF CHARITY. And because you knew to give them generously during the course of the Cursillo, God has poured out on you the grace that others, without knowing you, have gained for you with their prayer, their sacrifice, their effort and their courage.

You are enlivened, convinced, and enthusiastic. It can be seen on your faces that something has happened here. And it is not just here, it can remain in you forever if you follow the guidelines that have been given to you and especially those that will be given to you in the last Rollo.

The first day of the weekend you were bored, annoyed in such a way that despite your good manners that led you to try and conceal your feelings, you did not manage to hide them.

The change has been radical; the grey climate has dissipated. Now everything is "De Colores". From what you have contributed: your enthusiasm, dedication and spirit of charity (love), you are now animated, convinced, and enthusiastic.

But it cannot end like this.

D-2) YOUR MISSION

You have a clear, pressing mission to fulfill: to infect, convince and excite others.

Your environments are the same as they were when you left them: cold, indifferent, perhaps hostile. You, who have responded to the call of Christ during these three days, must show the path of Christ to all who do not yet know Him and also those who believe they know Him.

Your mind is filled with ideas and your heart is on fire; Ideas and fire that you will spread to all your brothers and sisters, until the whole world is Christ's.

You have discovered Grace. You are friends of God. You have a triumphant concept of Christ, of the Church, and of our mission as Christians. You must not rest until they feel and vibrate as you now feel and you must energize all those you know, and those who know you and all those that life will put within reach of your enthusiasm.

But this implies that every mission depends on the responsibility to carry it out.

D-3) POSSIBILITY

The Lord offers you a **possibility** instead of a **Responsibility**, because responsibility means obligation to respond to something. The Lord has called you to the Cursillo to carry out a mission: that of saving our brothers and sisters. We are friends of Christ and we want everyone to know Him and feel loved by Him.

The world is not lost because there are many pagans, but because there are too few Christians who live and act on their Christian life. Christ has made His Grace known to us and with it the mission of making it known to our brothers and sisters. We answer for our brothers and sisters, because that is how God wants it to be. We cannot rest until they feel and are moved like we are.

The Pope reminds us; "It is a tremendous mystery that will never be meditated upon enough, that the salvation of many may depend and in fact does depend on the performance of a few." We cannot, nor should we allow our apathy to undermine the sacrifice of Christ.

In the port of Santander, some years ago, a ship loaded with explosives blew up, causing many casualties. Hours later a child was watchful and attentive in front of a large red stain on the ground. When she was asked what she was doing there, she answered: "I am protecting my father's blood to prevent it from being trampled upon by people."

Like this child, we too must courageously stand up to keep the Blood of Christ from being trampled underfoot. To act in the face of this possibility, will surely place us before two dangers:

First Danger: To become very full of ourselves.

It may well be that by attending a Cursillo and by deeply feeling the mission we have with respect to others, we may come to think that we can do something - something important and irreplaceable and this thought could make us forget that we are only useless instruments placed in the hands of God. The more and better we live our uselessness, the more the Grace of Christ will live in us, and the more freely we will allow the Lord to act through us.

Any instrument in order to be able to serve, must be entirely at the disposal of the one who handles it. Imagine if the chisel that Michelangelo used, would have wanted to act on its own at any given moment, imposing its own will instead of that of the artist. Michelangelo certainly would have discarded it, since it would have become an obstacle to the attainment of the conceived work. In the same way, when we resist God's hand and want the Master's works to pass through the channel of the standards of a young assistant, we spoil the work of God.

Second Danger: Believing one is not capable of doing anything.

It may also happen that at the first contact with reality all our apostolic hopes and enthusiasm fall apart, believing that nothing can be done to remedy a situation that, due to a multitude of factors, we consider insurmountable.

We are nothing on our own, but we are everything in Christ. We have learned that "Christ and us are an overwhelming majority." We must never feel alone, Christ accompanies us. And if He does not work miracles, it will be because we do not know how to ask.

The Scripture tells us "I will put words filled with efficacy in the mouths of my apostles." and Christ in the Gospel: "Do not worry about how you will speak or what you will say, for what you have to say will be given to you at that moment." (Matthew 10:19)

D-4) THE SOLUTION.

a) Contact with Christ.

Contact with Christ must be perennial in the apostle for his Life in Grace. The Lord has already said: "Without Me you can do nothing." Contact with Christ through prayer and the life that He infuses through the Sacraments will teach us to know Him better and to appreciate His friendship better, and He will give us the necessary strength to accelerate our journey towards Him, while being in contact with our brothers and sisters who journey with us.

b) Contact with the brothers and sisters.

Contact with the brothers and sisters is assured by the Group Reunion. Although Group Reunion is the most important thing in the Cursillo, I will not talk about it now because there is a rollo dedicated exclusively to that topic.

This contact with the brothers and sisters will open new spiritual horizons for us and stimulate us in our apostolic tasks, emphasizing the team spirit among us, which will help us more effectively in the extension of the Lord's Kingdom.

D-5) WHAT THE CURSILLISTA HAS TO BE

The Cursillista has to be a Christian, a champion of the work of Christ using Christ's methods. Holiness is continuous heroism. It requires that we be heroes every minute and every second. If we do not build upon the cornerstone of Christ living and effective in us by Grace, everything will collapse at the slightest setback. We need to rely on Christ to help Him continue His work. Because when we follow in the footsteps of the Lord, we will usually find the same characters that He found in His path.

In showing our apostolic ideal, what happened to Him may happen to us when trials come. A large group that follows at a distance. A group that fluctuates between ("Hosanna, Hosanna" ... "Crucify him. Crucify him", according to the circumstances), and then the Scribes and Pharisees who pronounce clever confusing arguments, tearing their garments and asking for miracles.

Keep in mind that all these (types of) characters of the Gospel are still alive in the environments we normally frequent. The thing is that before those who strive to live the truth, as happened before the living TRUTH, there are those who climb up the Sycamore out of curiosity like Zacchaeus, or, Nicodemus who did not want to be seen, Pilate who did not want to commit, and others who are accustomed to going in search of substitutes for "living water" carrying their "jug of pipe dreams", will abandon it when - full of amazement - they encounter the reality of the Lord.

The Cursillista must be a living witness to the Gospel in such a way that Christ is manifested through him as alive, normal and close. Only then will it be possible for the work of God, through us, to fuse in a vital and normal way - in all the circumstances and places that make up our world - and our holiness will awaken the most unforeseen responses, even from those people and environments that might have seemed more difficult to us. For now, and always, men will be unable to resist the strength of the truth when it is sustained by all the weight of a life given without hesitating before any demands of their faith.

D-6) WHAT THE CURSILLISTA NEEDS TO HAVE

a) Clear concept of the Ideal.

We cannot love what we do not know. Only fools make sacrifices for an unknown cause. Generous souls are bored without great ideals; and our ideal is true and fully realizable. God wants it and has entrusted it to our faith and our will.

We do not propose anything new. It is the spirit of the Christian Life that wakes up our souls through apostolic action. We are and want to be Church, we want to be Christians with fullness of life and theology. That is what we aim for and that is why we work.

We do not want to create a small ideal to match the smallness of our heart, but we want to enlarge our heart to match the size of the high ideal that Christ proposes to us.

A Christian cannot be just anything, he must be the evangelical leaven in the Church.

Even if we manage to have a few, or many Cursillistas who faithfully attend most of the ceremonies and functions that are ordinarily celebrated, [Ultreya, meetings, etc.] we should realize that we have not even reached the starting point. What we want is to have people with the mentality and a determined will, who, supported by the strength of Christ and without sparing any effort on their part, may achieve that their life, life, all life: family, profession, sports, social, etc., beats to the universal rhythm of the Church. And without allowing personal peculiarities or whims because if we do (allow them), we (will) convert the vineyard of the Lord into the vineyard of the assistant.

b) Clear concept of reality.

We have to have a clear concept of the reality. We must know it and we must study it so that it pains and motivates us. Knowing the reality must **not** lead us to be overcome by despair but to make us find solutions which, if they are decisive, of course may be hindered and delayed by the evil spirit.

The reality that God wants, or that will be allowed by God, is the only thing He has put into our hands. Christ was realistic and accepted reality wholeheartedly without illusions. He knew our nature and knew that we were of a race of sinners. At no time does the Gospel imply that the Lord did not take into account all the forces opposed to His Redemptive Work. We are realistic because we want to be effective and with our Ideal possess the strength to transform reality.

This morning in the “*Study of the Environment*” rollo we made a study of this reality and maybe you have already planned something concrete, with the purpose of carrying out future plans. Without a doubt and taking into account everything that you have been told, and above all, what will be said to you in the last rollo, will lead you to unsuspected victories.

D-7) WHAT THE CURSILLISTA NEEDS TO KNOW

The Cursillista must know that not all have the same apostolic potential. Although no one can do everything, everyone can and must do something.

It is good for everyone to feel the responsibility, although not everyone feels it in the same way. All Christians must cooperate in some way, at least spiritually, in the apostolic success of all tasks in the building up of the Mystical Body of Christ.

Example story:

It is said that in the battle of Lepanto, one of the galleons was sunk and a part of the crew was saved in several small rowboats. In one of them, the situation was so critical that it forced everyone to cooperate so they would not all perish. From plugging the leaks in the boat, to having to dodge the enemy's attacks, to the escape by those who had to row strongly to get away from the whirlpool that the sinking of the abandoned ship was causing ... they all had something to do. Those who were unharmed rowed; a seriously wounded officer took the helm, and the other wounded blocked the leaks with their hands, and even their bodies.

The example is clear. Where there is a group of Christians who take the things of God seriously, something similar occurs. Some help in one way and others in another, according to their situation and capabilities, but all pursue a single purpose, that is the edification of the Mystical Body of Christ.

It is advisable for the Cursillista to know that prejudices exist and that sometimes his work will face prejudice because there are Christians who seem to have the sad mission of making the figure of Christ appear unfriendly.

The Cursillista must aspire to live in Divine Grace with as much Grace as humanly possible. The Church does not deny us the right to being modern, but it does not consent that we forget what we have of the eternal in ourselves, inverting the value of things. To sanctify oneself is not to relinquish our self, but to advance one's life.

D-8) ENLIVENING OF THE ENVIRONMENT BY THE CURSILLISTA.

Enlivening involves infusing spirit, life. A Cursillista carries out his mission in his environments, giving a new impetus to the activities that need his vigorous encouragement that is both convincing and bold. With the enthusiasm of one who knows how awesome and effective his ACTION is when it comes from his PIETY and is guided by his STUDY.

D-9) VITAL FUNCTION IN ORDER TO ENLIVEN

The vital function of a group of Cursillistas is carried out by its members when they gather to share their PIETY and their STUDY so as to increase their life of Grace and their awareness of it. For this they meet in Group Reunion periodically and with regularity, to better prepare and to be better equipped to reach and influence the hearts and minds of those in the environments through apostolic ACTION.

Their Group Reunions integrate the systole and diastole movement of the heart. Piety and Study are like the beating of a heart, when it contracts drawing in oxygen and life, and Apostolic Action is like that of the heart when it expands, pumping life into the body. These two movements – contraction (systole) and

CURSILLISTA BEYOND THE CURSILLO

dilation (diastole) facilitate the circulation of Grace, propelling it among its members first, and then to everyone else

D-10) OUR LIFE, A PERENNIAL CURSILLO

It is possible to achieve a living leaven in every place that gives life to the greater body of society, through the Grace of God and the efforts and generosity of the best. This optimism, this joy, this triumphant concept of the Christian life, and the Church we have now experienced, will spread and propagate to all environments. These ideas will be brought to life and will give life to everyone and everything. Then the action of Catholics will cease to be "whatever", and will become, simply and clearly what it should be: CHRISTIAN LIFE, DEEPLY FELT, LIVED AND SPREAD.

CURSILLISTA BEYOND CURSILLO: Mallorca, January 2020
[Time: 30 minutes]

ROLLO: TOTAL SECURITYError! Bookmark not defined.

A. SYNOPSIS: "TOTAL SECURITY" ROLLO

For a Christian, all of life's experience is a shared experience.

And of all the forms of sharing life together, friendship is the most intense, enjoyable and efficacious. Thus, taking friendship to the realm of the transcendent is the best way to attain the Christian life in the world. It is in this that the Group Reunion consists of friendship converted into an Actual Grace and, because of this, it is a secure guarantee that always gives a renewed momentum to the things of the Lord. With this, it becomes the center, the axis and the vertebrae of our pilgrimage to the Father.

A-1)

A CHRISTIAN WAY OF SHARING LIFE TOGETHER

Sole cause of sanctification on account of the jubilant reality of the Mystical Body of Christ.

IS ESPECIALLY MADE POSSIBLE BY FRIENDSHIP

That is the most intense, enjoyable and efficacious of all human interaction.

THAT IS ENCOUNTERED IN THE GROUP REUNION –

Which is friendship elevated to the level of the transcendent.

A GUARANTEED CHANNEL

That allows for the most efficacy in the minimum amount of time.

TO ATTAIN THE CHRISTIAN LIFE

In life and in the realm of history, in all those realities that occur in the Mystical Body of Christ.

B. CHARACTERISTIC NOTES

What must be emphasized and imbued into the soul in the presentation of this rollo is the transcendence of the Group Reunion and the freedom to select the members of this group.

B-1) SITUATION:

This is the final rollo of the Cursillo, it should be the bridge between the Cursillo and the Postcursillo. Since all of it tends to obtain the practical realization in life of the realities expressed and lived throughout the three days. After the rollo the Rector states that opposite to how the table groups were formed, now they are to form groups by similar environments or interests in order to have an actual Group Reunion.

Having an actual Group Reunion is much more effective than any theoretical explanation or a mock Group Reunion demonstrated by the Leaders. Only if the Group Reunion is genuine and authentic will it inspire the new Cursillistas and create a launching pad for them to make apostolic plans, then and there, before leaving the Cursillo.

B-2) ATMOSPHERE:

The environment is under the influence of the overflowing life in Grace and great expectation for what is about to be said about the importance of this rollo as the leaders have stated, particularly by the Rollista in the rollo "The Cursillista Beyond the Cursillo". It is an expectation that will only increase with the introduction of the rollo. However, there is typically a physical and mental fatigue in all. The natural nervousness produced by the intensity of the moments that have been lived is increasing in some because of the possibility of being expected to speak at the Clausura and above all, there is a tense but confident interest in what will happen upon leaving the Cursillo.

B-3) OBJECTIVE:

One of the prime tasks of this rollo is to place the Cursillistas into a Christian circumstance that will be the drive, measure and climate of their constant pilgrimage. In this rollo, if it is lived by the Rollista, the new Cursillistas can jubilantly discover that holiness is attainable, and it commonly provokes a confidence tinged with an appreciation of the risk involved in believing in the idea of a perennial Cursillo. This rollo is also meant to give an assurance of the possibility of staying on the path which has begun, although this is not its primary objective.

B-4) TECHNIQUE:

This rollo should be exciting and triumphant in order to provide a Christian channel for the restlessness that has risen in the environment. It should be comprehensive so that no doubts are left about what the Group Reunion and Ultreya are, nor of the freedom to choose the members of the group, nor about the possibility of the groups to provide the survival of Grace lived triumphantly throughout their whole life. It is appropriate for logical reasons related to prestige and admiration, that the Rector should give this rollo and great care should be taken that all the cursillistas take part in a Group Reunion; the Leaders should be ready to place themselves strategically in the groups. It is often effective if, in the presence of the cursillistas, but in a separate group, all the clergy that assisted in the Cursillo hold a Group Reunion.

B-5) STYLE:

The rollo should combine the certainty of the statements and the joy of what is ever new and the depth of the topic presented, with the clarity of how it can be lived in ordinary life. The Personal life experiences brought through the rollo will leave an echo in each person of what is true.

C. OUTLINE: “TOTAL SECURITY” ROLLO

GROUP REUNION

C-1) IMPORTANCE:

Of this rollo: Without it the Cursillo would be like a fireworks display.

Of security: Freedom from risk. A contract with which you secure something.

Of the groups: What has been done in the Cursillos in Christianity Movement and what is intended to be done is due to the Grace of God and what has been understood in this rollo.

C-2) NECESSITY:

The most intense form of sharing life together, is friendship:

Friendship taken to the level of the transcendent.

Permanent Actual Grace:

The Actual experience of the Communion of Saints:

In the Group Reunion it is “I”, and at the Ultreya it is “Us”, in an atmosphere of sanctifying power:

To strongly reinforce the **only thing necessary**:

C-3) TO LIVE IN GRACE.

The life we have come to learn about in the Cursillo weekend cannot end there.

C-4) WHAT IS THE GROUP REUNION?

The place, the means, and the instrument, where the living, practical, triumphal and awesome truth of our Christian life is shaped and made concrete, “Where two or three are gathered in my name...”

It is appropriate that there be more than two and less than six (if there are more than six it is best that it be split in two groups of three; from the same Cursillo, from the same environment - those who can become better friends).

C-5) HOW IT FUNCTIONS:

(See printed Order of Reunion Sheet.) The sheet is read and explained.

Prayer to the Holy Spirit. We make it a practice to make Him present among us, in the reunion and in difficult and challenging circumstances.

A) Share the love of God:

“Reflect on the Service Sheet”.

It is noted that we share the time we realized our soul was renewed – not the time when our soul was discouraged.

Moment: During the week what has been the moment you have felt closest to Christ.

B) Share our love for our neighbor:

Apostolic Success: What apostolic success has occurred in your life this week?

Apostolic Failure: What did you fail in?

Plan: How was last week’s plan carried out, what can you plan for the next one?

Activities of the group. This is nothing more than a time for sharing what is driven by the friendship, flowing out of the Group Reunion.

Our Father: For our failures and the apostolic plans.

If someone misses: An Our Father is prayed for him. If he has not advised anyone that he will be absent, the one who is closest to him in friendship and supported by the prayers of all, should get in touch with the person who is missing as soon as possible, irrespective of the time or how far they have to go.

Hail Mary: As a prayer of thanksgiving.

C-6) NOTES. WHAT THE GROUP REUNION SHOULD HAVE:

- Regularity – Every week in spite of what it demands of you. Give to it the utmost importance.
- Seriousness – A serious quality. The joyful seriousness that the Lord deserves.
- Secrecy – Confidential. It protects total sincerity.
- Sincerity – Being Sincere. In attitude, not words.

ANECDOTES – (It is appropriate to give some personal witness or something relative that sheds light on the rollo.)

C-7) AILMENTS AND REMEDIES:

From its beginnings, it should be formed well.

External influences. The circumstances need to be treated in a Christian way (sickness, shift work, travels).

Decay. It should be reorganized and reformed before it falls apart completely.

MOST IMPORTANTLY:

It is the will that is necessary. (A willingness to occasionally adapt and shorten the length of the Group Reunion if necessary.)

C-8) CONCLUSION:

The Group Reunion is the solution to all the problems and a solution that is accessible to all, it is simply applying our will so that we make the Group Reunion our priority as we plan our time.

In the Group Reunion there are all the small spaces in which we can fit our Christian life in order to share it with the others, so it becomes the solution that simplifies our efforts and makes them efficacious.

ULTREYA

It is a service that is offered.

It is an instrument at the service of the purpose.

C-9) NECESSITY:

- a) It is the “runway” for the Cursillo to continue
- b) Meeting place to meet so all can gather in the same place
- c) In order that the climate, style and rhythm not only are not lost, but that they increase
- d) In order to discover the Group Reunion
- e) In a manner that is accessible to all. (within everyone’s budget)

C-10) DEFINITION:

Reunion of the Group Reunions

The “runway” to express what we believe by loving one another

The place where all want to live one faith, in common charity, in the service of one Lord and on the way to a common hope.

Sharing it all by the means of friendship.

C-11) PURPOSE:

That the climate, the style and rhythm of the Cursillo weekend extend to life

To offer a witness to the world by the example of our friendship

To achieve normal communication at a determined time and place

That the restlessness of each person resonates in all and that the restlessness of all resonate in each person.

C-12) IT SHOULD BE:

Weekly

TOTAL SECURITY

C-13) HOW IT FUNCTIONS:

- First part: Communication and interaction at the personal level (Encounter and Group Reunion)
- Second part: Communication and shared interaction (Witness and Response)
- Third part: All with Christ (Shared Visit)

C-14) REALITIES PRODUCED:

- a) Admiration of the saints (admiring Christ in others)
- b) Understood, helped and admired
- c) Efficacious situation of each one in Christianity
(Each person in their place, their rhythm and their direction.)

C-15) CONCLUSION:

- At the Group Reunion we are like a wave.
- At the Ultreya we are like the sea.

The Cursillo weekend ends but it can continue if we want it to.

COME AND SEE

ROLLO: TOTAL SECURITY

D. DEVELOPMENT OF THE ROLLO:

GROUP REUNION

D-1) IMPORTANCE

I have exchanged views with most of you, and all have agreed that what has been lived here for three days should last forever. Actually, this should and can last forever.

If we had started you on the path of the ideal and then did not offer you the possibility of continuing on it, the Cursillo would be a farce, a joke, fireworks that dazzle without illuminating, and that would only produce disappointment and anguish in whoever was attracted by the fantastic view, only to discover that all of it was nothing more than a utopia.

The Cursillo, without the practical consequences that arise from this rollo, would be at the mercy of circumstances. The Cursillo would be left behind in your past, as three wonderful days. Afterward you would find yourself again without a mainmast [support] of Grace or in the boredom of the placid tranquility of decent men.

This rollo is called *Total Security* because if you will do what is said in it, the continuation of the spirit of the Cursillo is fully assured and the risk of it being short lived is covered.

You all know that we use insurance to feel secure. Something or someone makes themselves responsible for the risk, in exchange, the insured deposits his confidence in it by means of a contract. We are witnesses when what is indicated and pointed out in this rollo is carried out, it is Christ himself that is the guarantor of the life in Grace of each one of us.

Look at how important this rollo is, the fact that this Cursillo has happened is because of, and thanks to all those who have attended previous Cursillos, from the very first up until now, having understood the essence and purpose.

What has been done in the Cursillos in Christianity Movement and what is thought that can be done, is due to the Grace of God and what has been understood in this rollo.

Our joy and excitement today are possible thanks to all the Group Reunions that have been lived so far, and this joy will be enduring in you if you also live them.

D-2) NECESSITY

Making life a perennial Cursillo.

The Group Reunion is the second phase of the Cursillos in Christianity: It is an **extension** of the Cursillo weekend. In it the Cursillo becomes perennial and the Christian life becomes constant, since everything in the life of a Christian must be shared. The Group Reunion is a channel for sharing the Christian life that each one lives or attempts to live.

This channel for sharing life together, is the most intense form of living life together, which is friendship. Thus, the Group Reunion is friendship raised to the realm of the transcendent: friendship converted into permanent Actual Grace.

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Keep in mind that Group Reunions are not made so that there will be people to attend Cursillos, but rather, that Cursillos are held so that there will be people to make a Group Reunion. And the Cursillo is just the best way to know ourselves, in order to place ourselves at the level needed to start making the Group Reunion.

The Group Reunion is not simply a means of perseverance, since it is also necessary for those who would choose to persevere without making it. Its core is within, what is essential to being Christian, in the experience of the Communion of Saints.

In the Group Reunion it is the "I", and in the Ultreya it is the "us", in a circumstance of sanctifying power. Strongly supporting the only thing necessary: Living in Grace, the life known in the Cursillo cannot end on the weekend.

It is necessary to make Group Reunion to enable everyone to have what each person needs – normal, perennial and jubilant Christian sharing of our life with one another.

D-3) TO LIVE IN GRACE

The life known in the Cursillo cannot end in it.

D-4) WHAT IS THE GROUP REUNION?

The Group Reunion is the place, the way and the instrument through which the living, practical, triumphal and tremendous truth of our Christian life is shaped and made concrete.

A Group Reunion consists of a group of 2, 3, 4 or 5 people, if there are 6 it is best for them to be two groups of 3 unless there is some compelling reason that would suggest otherwise. This group meets every week, not to waste time, but rather with a concrete and specific purpose and with a planned order that makes it special and truly efficacious.

The group may come from the same Cursillo weekend, or from the same environment or especially from those with the same ideals. The Group Reunion cannot be imposed. Everyone knows with whom they would be eager to make the Group Reunion.

Now you should take the Order of Reunion Sheet we gave you before the start of the rollo. Look at the outside that says: "Where two or three are gathered together in my name there am I in the midst of them."

D-5) HOW IT FUNCTIONS

In the middle of the sheet is the "Order of the Group Reunion". The Group Reunion begins with the prayer to the Holy Spirit prayed by anyone, because at the Group Reunion no one presides. We invoke the Holy Spirit because we are accustomed to making Him present in all important situations and difficult and compromising circumstances of our lives. As you have been able to observe during the Cursillo, we are accustomed to invoking the Holy Spirit before each rollo, and in the anecdotes that have been told in the rollos you have been able to confirm what Cursillistas have always done.

1. Reflect on the Service Sheet

The love one has for God, manifested in a series of acts of Piety, like the Sacraments ... In order to form the center of gravity upon which our life of grace rests, it is natural that we want to communicate it and share it, since it keeps us in line, feeling connected with everyone.

It is not about accountability, nor some mutual control, but rather a joyful sharing of this facet of our love for God. That is why each one explains to the others how they have fulfilled their commitments. This sharing of life together makes us realize failures and possibilities of improving. It makes it possible to see that there are those that do not fail, and it inspires others to appreciate, live and practice with more enthusiasm these pillars of our life in Grace.

This review of the Service Sheet in no way has to be a story of our faults. It is not about saying how many times we have fallen out of Grace, which should only concern the confessor, but rather the times

we have restored our life in Grace. Because it is not about trying to figure out what has not been done, but to share what has been done.

2. The moment when you felt closest to Christ

The love one has for God is not exhausted in the acts of piety, but in any act of normal life we can feel the love of God more alive even than with the acts of piety. The love of God, not actions, what is subjective, is to be shared in the second part of the meeting. This subjective love of God, that we sometimes feel very alive in us in a way that is normal and secular, and in acts of piety, because there are no constraints. It can be as broad as life itself.

It would be impossible to share each of the subjective and intimate experiences of love for God which is why what is shared is only the moment when this experience has reached its highest and most intimate point. By looking and sharing the level to which each has reached in their intimacy with God and sharing the best of these experiences, all others are included and encompassed.

Thus, we share the "moment" of the week that we felt closest to Christ. That moment, explained and commented on, may be what we shared with the Lord at communion, or during a visit to the Blessed Sacrament, or with a book, or looking at a landscape, or in danger or in peace, at work or at rest.

At any moment we can have one of those moments, because the love of God is infinite and all things speak of Him.

Communicating to others the closeness of each one with God unites brothers and sisters more and brings us closer to God.

3. Apostolic Success

In the first two parts of the Group Reunion all the love we have for God is shared, both objective and subjective. Next it is necessary to share the love of neighbor that each one has had and practiced during the week. This is love given form in works because the best example of love for our brothers and sisters is to seek their salvation and their life in Grace. This is what is shared third in the Group Reunion.

In order to give a complete and global view of our apostolic activity, we divide it into what we can call, in human terms, successes or failures.

A success would be that apostolic activity that went as intended, or exceeded, by the Grace of God, all possible expectations.

It is the activity that brings us joy and gives us awareness that the promises of the Lord are being realized: "Ask and you shall receive", "The Holy Spirit will place effective words in the mouths of his apostles", and "Christ and I are an overwhelming majority".

And so, the terms success or failure are not theological, but merely psychological – only God knows what favors or impedes the Economy of Salvation [God's plan for salvation of the world].

The apostolic success that has occurred in your life this week, is explained and commented on. From this success everyone else always takes a new wealth of experience, methods, renewed energy and renewed efforts. The reality of the Omnipotence mixed with the slightest circumstance we see and live, is made use of and channeled.

As we live and share apostolic successes, we see the jubilant promises made to us by the Lord in the Gospel and it reminds us of the Cursillo. And we then do as the apostles did when "Jesus was raised from the dead, and they remembered what He had said, and then they believed with a more lively faith in the Scripture and the words of the Lord."

4. Apostolic Failure

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Our love of neighbor expressed in our apostolic action does not always bring us joy and a sense of efficacy, but rather sometimes its fruit is directed towards increasing our concern and restlessness. It is what does not come out as we had thought, when the seed falls on rocky or thorny ground.

Many times human failures through no fault of our own, are only the prologue to the divine successes. One sows, another waters and another gathers.

The important thing is not to have many successes or many failures, but to love our brothers and sisters, without hindrance or conditions. What matters is to work. The apostle's salary is set by the Lord.

Besides, setbacks always serve to dispel our false virtues, they induce the examination of conscience, and make us take more care to support our action with prayers and not to undertake them thoughtlessly.

God brings good out of evil and we as His children would do well to find the good in our setbacks learning to endure and remedy them.

What did you fail in, and how has it made you more conscious of your failures and helped to strengthen your perseverance?

Explaining our apostolic failures to others and the way they happened gives everyone a witness of the impossibility of discouragement, it gives new strength in the face of failures and gives new insight to avoid the predictable failures.

5. **Plan**

Each week one apostolic plan or more should be planned. It is therefore necessary to review the current status of the plans made, see if they have been carried out, or if they can be improved. It is necessary not to abandon what was started in the name of the Lord, and therefore, it is necessary to review the current state of the previous plans. With this plan, the spiritual interaction and the union of aspirations that have taken place during the week among all the members of the group becomes obvious in the Group Reunion.

The plan also has a second aspect, which is to organize the Christian inter-sharing of life by all for the next week. When one acts, others are forming the prayerful support. Therefore, the responsibility and the aspirations are lived in common.

The plan or plans should be concrete. The lack of plans is always the cause of a spiritual decline, a greater risk of routine and a temptation for collective narcissism.

6. **Activities of the group:**

From sharing our lives and friendship the need always arises for a more intimate and intense contact. In addition to meeting to make the Group Reunion, the group, if properly formed, will probably feel the need to share their lives more. And these contacts during the week, both convenient and even necessary, may not have religious overtones, but they will always be apostolic.

It may be that a group makes a visit to the Blessed Sacrament, attends Mass together on a given day, makes a visit to a sick friend ... Or simply for fun, attend a sport event, go on a day trip, or some other entertainment the group experiences together...

These activities are nothing but an interaction, motivated by friendship, that extends from the Group Reunion. These "activities of the group" make the friendship "gel together" and enables greater efficacy of the group.

7. **Our Father for each of our failures.**

It is a note of serene humility and hope, fraternal bonding of an attentive and watchful charity. We pray for our failures and apostolic plans.

8. **If someone is missing.**

An *Our Father* is prayed for him. And if he has not advised anyone that he will be absent, it will be helpful that the one who is his closest friend make contact with him having concern for the reason for his absence (health or other).

9. Prayer of Thanksgiving.

The filial and grateful attitude toward the Lord and toward our Mother, are never a more idealistic necessity than in that intimate contact from soul to soul. This sharing that enriches, this plan that stimulates, and this sharing together that it maintains.

It ends with a *Hail Mary*.

D-6) NOTES. WHAT THE GROUP REUNION SHOULD HAVE

In order for the Group Reunion to be everything it claims to be, and in order for it to become central to and center all that constitutes life for each one, it must meet a number of conditions which are its characteristic features: regularity, seriousness, seal of secrecy, and sincerity. All of these conditions are informed by a living faith, (as was stated in the *Leaders* rollo), which is the only thing that can open all the doors and all the possibilities and can place all the components in the area of the miracle of the Christian life. Understand "miracle" as - what is being made possible by Grace, which is the greatest of miracles.

a) Regularity

The Group Reunion must be weekly no matter the cost. Give it the utmost importance.

Since the Group Reunion brings friendship and shared hopes to the realm of the transcendent, the contact between the various individuals need not be restricted to the weekly meeting since that represents no more than the maximum time regulated by the weekly cycle that generally influences human activities. It is natural that this sharing life together goes beyond the simple weekly contact as circumstances allow. It will frequently happen that the individual members of the Group will meet each other in addition to the weekly Group Reunion.

Once the individuals have entered a climate of Group Reunion, any contact will stay in the realm of the transcendent, but if this does not occur, then the same Group Reunion will be nothing more than a simple inconsequential gathering.

The Group Reunion can be done anywhere the individual members are comfortable. It is best not to go beyond the limits of normality.

b) Seriousness

Sometimes excessive friendship and the joy of a group of friends being together can relegate the Group Reunion to becoming the secondary priority, not realizing what the invocation of the Holy Spirit represents and thus drifting toward the group's collective unimportance.

This seriousness is not sadness but awareness of what you are doing. The Group Reunion must have the joyful seriousness of the things of God.

c) Seal of Secrecy

Since everything that is shared comes forth from our very essence, it should not leak out from the group. Everything that is truly cherished as one's own is not exposed to the view of other people. Nor do we share our own or other people's realities or personal feelings in public that have been communicated in a climate of intimacy or authentic friendship. Doing so would demonstrate that we do not love what we are involved in and this exposes the Group Reunion and even the friendship to failure.

Sincerity in the group will come only from its seal of secrecy since this secrecy is the safeguard of sincerity.

d) Sincerity

Sincerity is what puts the Group Reunion on the track of real efficacy. Only on this plane of sincerity can a spiritual sense be obtained in the context of the reality of each person. Since the Group Reunion is an authentically Christian circumstance of sanctifying power, all formal postures and attitudes should disappear. It is through a sincere attitude, not words, that the profound reality of each one

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blossoms, and the action of Christian friendship is imprinted on this personal reality giving it its tone and measure. [rhythm]

In a climate of this kind, individual values are placed in their proper place and everything acquires the unmistakable character of what is truly genuine, efficacious and convincing.

If someone, instead of showing himself as he really is, wants to show himself as he thinks he should be, he would bring a confusion over the Group Reunion acquiring a doctoral air or preachiness with the aim of polishing dull circumstantial realities, pulling moments and successes out of a hat.

Being sincere is more than telling the truth. It is to gauge exactly and faithfully what we are and others are, it is to joyfully accept our own reality and that of others with all its consequences. It does not matter that the reality is disappointing, what matters is that it is accepted, because ultimately that is all God wants, here and now in order to use it in His plan.

All these characteristic features of the Group Reunion acquire their full meaning and are possible if they are enlivened by a living faith that does not allow for hesitation or doubt. Correcting someone in public is always an error of mismanaging intimacy. Perhaps, it is only good when we intervene if there is a lack of faith so that the reunion can regain the level of absolute confidence in the omnipotence of God that should never be lacking.

ANECDOTES

Within the climate of a Group Reunion the members find themselves in a sanctifying circumstance that makes them conscious of being, by the Grace of God, in the zone of the miracles of grace, where everything is possible, natural and authentic.

To give you an idea of what this spirit that must always inform every Group Reunion makes possible, it is best to tell you how this spirit has become concrete and tangible.

Relate some of your own anecdotes... If you have not been telling them throughout the rollo.

The Group Reunion gives the proper perspective to values, hence our concern that everyone, whatever their circumstances, never be without their Group Reunion.

One Cursillista, who was an airman, was arrested for having been seen walking in civilian clothes with his girlfriend and was sent to serve his time at a Military holding center seven miles from the Capital. As soon as he could get hold of a phone, he contacted his Group Reunion. And they, upon learning what happened, cycled over to the Military holding center every week so he would not miss the Group Reunion. In these Group Reunions, the main apostolic plan was to ask the individual who had made the arrest to go to a Cursillo. The airman could just imagine that fellow in a Cursillo and singing "De Colores".

A few days before the time was served, a powder keg in the Military holding center exploded killing all the soldiers and with them the Cursillista, who incidentally had phoned one of the group members a few moments before to ask for the support of their prayers in his efforts to get a companion of his to go to confession. His Group Reunion friends then made his apostolic plan their own and did not stop until the fellow that arrested their friend went to the Cursillo.

A Cursillista from Mallorca was doing his military service in Morocco. He was lonely because he did not have someone with whom to share his plans and apostolic ideals (although he made Group Reunion by correspondence). One day, saddened from not having found a Cursillista brother, he doubled his petitions to the Lord through the Virgin Mary. That same night after dinner, when he went to the courtyard fountain to wash his plate, he encountered someone else there who was whistling "De Colores". He excitedly asked: Are you a Cursillista? And when the other responded in the affirmative they quickly made plans for a day and time to make the Group Reunion. Later he learned that the other Cursillista, had also asked the Virgin Mary for someone with whom he could make the Group Reunion that same night.

D-7) POSSIBLE AILMENTS AND REMEDIES OF THE GROUP REUNION

a) An ailment is more or less a serious alteration to what constitutes the development of the life of the group.

Possible ailments that can affect the Group Reunion:

- From inception (poorly formed groups)
- Produced by an outside effect (illness, work schedule, or moving out of the area).
- Crumbling. Caused by a decline of the spirit of its members. It should be reorganized and reformed while still fired up.

b) Remedies:

Let us now see the remedies that can be used in each case:

- **From Inception.** Form them well from their beginning.

To do this they must be formed following the appropriate criteria.

- **Outside Effect.**

Keep in mind, that there are circumstances that are easily foreseen that we include in our plan to avoid not only any danger to the progress of the group, but even taking from them the most spiritual and apostolic advantages. This happens when one of the members has to be absent temporarily due to studies, business, exams, illness etc. Departures, arrivals and our friend's affairs come to the forefront in our petitions to the Lord, putting greater pressure on the group. To go and celebrate Group Reunion with someone who is on duty or bedridden, etc. offers many apostolic possibilities or that can easily become apostolic. During longer separations it is helpful to use letters with one another taking a turn or all writing the letters.

- **Passive Decline = anemic disease of the spirit.**

This happens when each gradually decreases their enthusiasm, dedication and spirit of charity.

It can also be due to the absence of some of the characteristics of the group: reliability, honesty, regularity and confidentiality.

It can also be caused by a lack of plan or lack of interest in fulfilling it.

When we retrace the steps in the process of the cooling off of a group, we always find that the first link of infidelity was produced not by the failure of the coldest, but the not very apostolic reaction of the most restless: they all failed, because they did not quickly apply the remedy. What could have been done is to form a shield of charity ... but it demanded sacrifice and so it was not done.

Christ had to rely on the faithfulness of the most loyal and they failed. Whoever had the spirit to attend should have had it as well to go in search of those who did not attend.

"When salt has become tasteless ..." and the Lord asks: "How will it regain its flavor?" And after a questioning silence to get more attention He adds, "It is no longer good for anything, except to be thrown out and trampled by the people."

The most important thing is that those who, having more insight, should be the first to notice symptoms of the ailments noted and urgently do everything possible and impossible to seek divine providence before they get worse.

Just like the three angles of a triangle always add up to two right angles, the spirit of the members, when it has not been allowed to cool, is always enough to make it work with the Spirit as long as all maintain their friendship, their generosity and a climate of apostolic joy, and of course, as long as they comply with the norms required for it to function.

D8) CONCLUSION

The Group Reunion is the solution of all problems and a solution within reach of everyone, however complicated each one's life may be. It is necessary to simply exercise the will in terms of the time required. Ten minutes are enough to prevent breaking the continuity that keeps the spirit of the reunion and its members alive. In it are all the empty spaces for the resources we need to add to our life as a Christian. It is like those sets of building blocks that have the shape of each piece drawn on the bottom of

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the box in order to sort them quickly. In Group Reunion all the shapes are drawn in which we can fit all our Christian life to share it with others, so it then becomes the solution that simplifies our efforts and makes them efficacious.

Without a Group Reunion, it is like what happens to an individual who, in order to send a letter, has to go to the port or station until he finds someone who is going to the same destination and is willing to take the letter. With the Group Reunion we only have to put a stamp on the letter and throw it in the mailbox and the postal service, which in our case is the Lord, does the rest.

Whoever can make the Group Reunion and does not make it and says he wants to be Christian brings to mind a pianist who found a piano and a stool that were separated and could not think to do anything other than to move the piano closer to the stool. The Group Reunion simplifies everything, it makes everything possible and with it everything is channeled.

Whoever knows what it is and does not want to make the Group Reunion will find it impossible to understand everything Christian. A joke is told about someone who heard French spoken to a gentleman and said he did not understand anything. They told him, "he is speaking French" and he answered, "Surely that is why." If a Cursillista does not live in Grace as they should, take a look and you will see that they do not make Group Reunion, then you can also say, "Surely that is why."

The Group Reunion, through the Cursillo, is the solution that offers the Christian life to the world today. Imagine what the world would be if all Christians, from the first Cardinal to the last Christian, shared everything they lived, so that everything that belonged to each one would belong to all. Then all the problems would disappear, the world would be better, and men would be saints.

We have in our hands the possibility to make the world according to the mind of God.

What is important, which is the Cursillo, is coming to an end. What is essential, namely life, and the Group Reunion we begin tomorrow.

ULTREYA

The Ultreya is a service that is offered. An instrument at the service of the purpose of the Cursillo Movement, in order to make everything we have lived in the Cursillo a reality in life.

D-9) NECESSITY

- a) A runway for the Cursillo to continue.
- b) A place to meet so all can gather in one same place. It becomes what is said in the Acts of the Apostles "they were all gathered in one place." There, for the intention and disposition of all, it ensures that everyone can find everything they need.
- c) We have the Ultreya so we do not lose this climate, this rhythm and this style, and also so that it will continue to strengthen and grow in us and in others.
Just like at the entrance of military barracks there is a sign that says: "All for the Homeland" and in some garages it says "All for the car" in the Ultreya we could say: "ALL FOR THE PERSON" because a Christian can always find in it a group of lay people and priests who intensely live everything the Cursillo proposes and requires, with an open spirit to the interaction and to the dialogue.
- d) At the Ultreya it is easy to find those friends that we would like to make the Group Reunion with. Since this meeting is weekly and all gather there, a living nucleus is created that is the source and circumstance of multiple possibilities.
- e) For its simplicity. Like everything authentically Christian, the differences in age, race, class and culture are not obstacles. Since it is so rich in the Gospel it is within reach of all "budgets".

D-10) DEFINITION

We could say that the Ultreya is the reunion of Group Reunions. A “runway” to lovingly express what we believe. A place where all live one same faith, in common charity, in the service of the one Lord and on the path to a common hope. Sharing everything by way of friendship.

D-11) PURPOSE

To achieve the normal communication of Christians at a determined place. Through this communication, all the concerns of each one resonates throughout the Body of Christ, and the concerns of the Body of Christ resonate in each one. In this way we are able to give the whole world the witness of our unity. When this occurs, they say, and rightly so, "See how they love one another".

Since all those who attend the Ultreya are immersed in the world, it makes it possible for the climate, style and rhythm of the Cursillo to extend to life.

To make our friendship a testimony to the world.

To achieve communication at a determined point.

That the concerns of each one resonates in everyone, and that the concerns of everyone resonate in each one.

D-12) HOW IT MUST BE

For this communication to be normal, the Ultreya must be weekly and the only one in the area.

Only one Ultreya so that the communication will belong to all for all and not a particular group, since what we want to obtain is to build the Church. Weekly for the same reason as the Group Reunion, in other words, so that it takes on the same cycle of life.

D-13) HOW IT FUNCTIONS

First part: Communion and interaction on a personal level. (Initial encounter and Group Reunion)

Second part: Communication and communal interaction. (Rollo and responses)

Third Part: All with Christ. (Communal Visit.)

D-14) REALITIES PRODUCED – THE FRUIT IT BEARS

What counts in the Ultreya is what is evangelical, authentic and efficacious. The ones who put in the most enthusiasm, dedication and charity are the most grace filled, and they are the ones who are establishing themselves, more specifically, the Ultreya establishes them as the epitome and they carve the way. Then as we admire Christ and see Him alive in our brothers and sisters, the "admiration of the Saints" as we call it, is born, which is to admire Christ in others. Because Christ is embodied in a real, living and joyful way, a climate of admiration and friendship emerges. This is what makes everyone feel understood, helped and admired in the Ultreya.

Understood: Because the restlessness of each one is felt by the others.

Helped: Because being Christian is to pour out our life for others.

Admired: Because what is of Christ is always admirable.

A situation is created in which everyone has an efficacious place in Christianity. Then each one, by being consistent with the admiration that motivates him and the admiration he has for others, is able to find his place, his rhythm and his direction.

D15) CONCLUSION

In the Group Reunion we are like "waves", in the Ultreya we are "the sea".

It is understood this way. Lived like this, the Ultreya becomes something like what is read in an airport: "Flights to all destinations" where all lines converge, and it is the hub of all the possibilities to reach any place or existing situation.

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With all this we have given you more or less an idea of what Ultreya is, what it entails and makes possible. But we prefer to say, "Come and See" as in the Gospel; which week by week will happen as you confirm the truth of these jubilant realities.

The Cursillo which is important, is ending for us but if we want it to, it can continue in life, which is what is essential, by sharing it with our brothers and sisters in the Group Reunion and the Ultreya.

TOTAL SECURITY: Mallorca, January 2020
[Time: Approximately 60 minutes]

